MADRAS DISTRIOF GAZETTEERS

SALEM.

P J RICHARDS,

VOIUNI I-PART I

MADRAS
I RINTED BY THE SUIFRINGENDENT GOVERNMENT PRESS.

PREFACE

MR Leptanu's "Salem Minual" is a classic, and its revision is a work of vindinism. In preparing the revised volumes, as much as possible of the original matter is retinued, but in plethora of new material and the exigencies of space necessitate ruthless condensation. Perhaps before long Mi LeFinu's volumes will be reprinted.

My thinks are due to those whose assistance as acknowledged in the foot notes to the text, and especially to the District Officers of all departments for the unfailing courtesy of their co operation. Chapter II (History) is based on a memorandum specially drawn up by the late MRRy Rio Bahadin V Venkayna, and owes much to MRRy Rao Sahib II Krishna Sastri and Professor S Krishnaswami Avangar Invaluable help has been readered by Lieut Col R K Mitter (on Public Health), by Messrs F L C Cowley Brown and H A Lathin (on Torests), Messrs J Inglis and V R deClazal (on Irrigation), Mr Alfred Chatterton, cir (on Textles), Mr S F Chetham (on Crime) and MRRy P S Abbiyi Nāyudu, MRRy Rao Sahib K D Subrahmanya Ayyar and others (in collecting ethnographic data)

For convenience of reference a list of the principal books consulted is printed on page ix

The spelling of vernicular names presents serious difficulties, owing partly to the eigenmentance that the District is triglott, and names crop up in Tamil, Icligu, kanarese and Sanskrit forms, and partly to the ineradicible carelessaces, in this respect, of official correspondence. The language locally prevailing has been ordinarily preferred, thus Kōla is used in a Telingu tract Kōltai in a Tamil taluk and Kōle in the Kanarese m preference to the eacophonous anglicized corruptions Cancery and "Penner," and have taken the liberty of splitting up some sesquipedalian place-names by hyphens into their component parts because, to English readers, a word like Angulal relationary as amudram's is even more uncouth than Fortsamigeorge" or "Burtonontrent". In such cases the duplicate consonants are usually dropped. e.g., "Palli-patti," instead on Palli-ppatti, and the doubled ## I have transliterated as of, instead of coh, c'ch, cheh, or chehh, which are unnecessarily frightful." The names of those who have kindly lent a hand to the Sisyphean task of proof-reading are too numerous for invertion, yet I fear that perfect consistency in the spelling of South Indian proper names is humanly unattainable.

Namakkal Taluk was transferred to Trichinopoly in 1910, and Triuppattūr Taluk to North Arcot in 1911. Hence statistics later than 1910 cannot adequately illustrate the growth and progress of the District in comparison with former years, and have been, for the most part, omitted. The revised volumes were completed early in 1913, and the task of incorporating changes subsequent to that date has been carried out in the office of the Board of Revenue.

Ventors, 7th March 1916

F. J. RICHARDS

HOOKS OF DEFERING

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PLAN OF CONTENTS

I ART I

22.2° %	i t	#IPA E
1	I by at Prec strift	1-10
11	History	11-51
111	Ter Lions);
13	Augment be and Industria	۱. ۱
1	\$ at 74	15 7
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VII	C MR 5 CATION	11 30
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GAZEITEER

OF THE

SALEM DISTRICT

VOLUME I—PART I

CHAPTER I

Cryphat Dreceiption -Polition and Houndaries - Toloks-Natural divisions -(A) Ban hat-(B) Biramahal-(C) Tal giat Hypnochappy River STATEMA -(A) har elegat in-(1) Sanat kuniam maili-(") Toppor lir r-(3) Sarablanes nodi-(1) Teru nani mu tar-(B) Sellar system-(1) In ist ta nuli-() Ber ta na li-(0) Pennsisi r nystem-(t) Markanda nudi-() hambyn sallar liver-(3) fambar-(4) Vaniyar Bataonar II Leien Guers-Melamele-likkili-Guttirtran-Anel etti Inil 1-14tara ralairam-Ur gam-1 aya Lota Group-Ankuangiri Croup-Mal raja gadai-liaramahai Dorgame III lowes Guara-lerumialai Hills-Manu konda and lattals malai-Si evarogs-havara-malai Group-T nin! mala! - Tirta mela!- Clitter! - Aranntta mala!- hottal patti-Fumbal Pass-halragans It Talaguar little-holli malai-Pachal malal-Bode malai-Jeru'u melai and Ten malai-Sita malai-Sankagari Group-hania malu-Golu enlai Cuware I AINTALL-SI evarove Trurenation-St rarogs W LZD Grotogy-(A) Archarap Rocks-The hol r Schiet Bard-(B) Is trustre Rocks-(1) Tto Charmockito Seri s-(2) Lounger Igneous Intrusions-() Basic Dykes-(b) Magnesite Series-(c) White Hephant Rocks-Subserial Rocks-Sorts-Manteau I apprecia-Ores of Iron-Marnetia Iron Bels-Magnesite- Cl romite-Corun lam-Cold-Mica-Steatito-Lankar- Clays and Farths-Building Stono-Fuller & Farth Flora-I res Lauxa -(A) Domestic Animals-Cattle-Herses-(B) Big Came-Fleylants-Tigers-Other Ichdz-Rewards-Other II & Game-(C) Minor Fauna-Mammals-Small Came-Snakes-Fish Aprentix -List of I eferences on Geology

Sailh District hes between North Latitude 11° 14 46 and 12° 53 30, and between Last Lougitude 77 30 52 and 78 53 05 1

¹ The values re bas don the preliminary charts of the Survey of India according to the practice of the Bladras Survey Department. If brought into accord with the Sycopical Volumes of the Survey of India the values would read between 11 15 49 30 and 12 7 27 30 in latitude and between 77 30 51 and 68 30 426 in longitude.

OHAP I. GENERAL Description

Position and boundaries

It compuses an area of 6,300 square miles, the size of Wales, less Anglesey and Glamorgan 1. On the north it is bounded by the Bangalore and Kōlār Districts of Mysore, on the west it is separated by the Kāvēri from Coimbatoie, on the south it touches the District of Trichinopoly; on the east those of North and South Areot. Its extreme length from north to south is 112 miles, its greatest breadth is 105 miles 2.

Taluks

The District as at present constituted, contains eight Taluks, in the south, Salem, Ömalür, Tiruchengödu, Ättür, in the north, Dharmapuri, Üttankarai, Krishnagiri, Hosür The Taluk of Nāmakkal in the south was in 1910 transferred to Trichinopoly, that of Tiruppattür in the north in 1911 to the newly formed District of North Arcot

N itur il divisions, The present boundaries of the District are the outcome of political chance and administrative convenience. It is divided by Nature into three tracts, which have little connection with each other, physical, ethnic, or historical. These three divisions are commonly known as the Bālāghāt, the Bāramahāl, and the Talaghāt

I Balaghat.

(1) The Bālāghāt³ is part of the Mysoie table-land, and resembles Mysore in its general features, to the noith and east an undulating plateau, studded with rocky "kopjes," and poorly vooded, to the south and west densely jungle-clad. The average elevation is about 3,000' above sea level, dipping to the south-west towards the Kāvēri. At the time of the eession of this portion of the District in 1799, the term Bālāghāt was applied to what is now the Taluk of Hosūr. This is not strictly correct, for the Bālāghāt proper, i.e., the plateau country, extends over a large portion of Krishnagiii Taluk, while nearly half of Hosūr Taluk is below Ghats 4

II Bāramahīl

(2) The Bāramahāl is an extensive basin, intermediate between the Mysoic table-land and the plains. Its general elevation is about 1 300' above sea level. Roughly speaking, it comprises the Taluks of Dhaimapuri, Ūttankarai, the greater part of Kiishnagiri, and portions of Hosūr. It is bounded on the north and west by the Mysore plateau; on the south and east by a second line of

¹ Inclusive of Nāmakkal and Thuppattūr Taluks, the area of the District was 7 530 square rules, re, 160 square miles largor than Wales with Anglesey

² Ie, from the tri-junction of Tiruchengodu, Erode and Namakkal Taluks to the Viysore norder of Hosūr Taluk, and from the tri-junction of Hosūr and Kollegūl Taluks with Mysore territory to the tri-junction of Āttūr, Porambalūr and Vriduhāchalam Taluks

³ The word Balaghat means "the tract above the ghats".

In the east, the country round Veppana-palli, in the west, the valleys adjoining the Kaveri.

Ghats 1 the most conspicuous members of which are the hill ranges of the Invades. Tirta malar, the Chittoria, the Shevareva, and the Manukonda malar On the south west this larrier is corresented by the broken country between Pennagaram and Omalur, which is skirted on the District frontier by the kayers the word Biramahal is annously interpreted as " Puelse Palaces ' and "Twelve Districts" "I be letter is the more probable meaning, for by popular tradition Jagadeva Rava had twelve sens, to whom he assened twelve administrative divisions and Colonel Miles, in his History of Hudur Aad speaks of the Baramahal as the "Twelve Pargunas" The Rayn 8 sons may be my thical, but the tradition of the division of the country into twelvo administrative charges seems correct. No two lists, however, of the twelve

OHAP T GENLBER Description

(3) The Lalaghat as its name implies is the country below III Tal glat the chats and differs little in general aspect from the indiaccut districts of Trichinopoly, South Arcot and Combitore The watershed between the Kaveri and the Vellar river austoma divides the Talachit into two portions the eastern of which coincides with the taluk of Atter the western with Salom Omalor and Tiruchon odn Salem Faluk, with Omalor, slopes gradually from a maximum clevation of about 1 200 in the plane Silem Town houng 900 above ser level Attor Taluk is somewhat lower. Inruchengoda Taluk is lower than Attar, and near I rodo

is not more than 550 above sea level On a glauce at the map it will be observed that Salom Dis trict is intersected by numerous ridges and valleys more or less

HYDR GRA 1115

1 Called hereafter the Lower Chain to distinguish them from the Upper

Glats which fringe the Balaghat rlateau 2 The names of the Twelve Purpunas

- (I) Krishnaguri
- (2) Jacadeva arh (Jagadevi durgam)
- (3) Varanagarh (Virabaadra d irgum) (4) Lavalgarh
- (a) Maharaigarh (Maharaja gadai)

" Mahala" arree 3

- (6) Balancagarh
- (/) Katorgarla (8) Tripateru (a) Vaniambadi (10) Gangaeagarh
- (11) Sudarsanawarh

as Liven ly Buchanan aro-

- (1) Thattakalla

It is by no means certain that the term Baramahal dates back to the true of Jarsdeva Raya and if it does it does n t follow that the above list is as old or even that it is o rrest With the vic seitudes through which the District passed adu in str tivo divis on must lave undergone changes. For insta ce un to 1808 Kangundi was part of the Baramal al while M Happadi in Burl anan s time belonged to the Nawab of Arcot R ya kota was newly secluded in the Baramahal by Lord Cornwallia Tre ty of 179 From this t would appear that strictly sporking the Baramahal is confined to the Taluks of Krishnagiri and north rn Tiruppat or The historic Baramahal e the east raportion of the geographi cal B ramal I has a hi t y somewhat distinct from that of the weatern o Dha mapuri Uttankarai portion . 1

4

CHAP I Hydrogra-Phy parallel to one another, the general trend of which is NNE and SSW On the other hand the general direction of the main rivers is at right angles to this. The explanation of this phenomenon is to be sought in the geological structure of the area concerned.

SALEM

The surface drainage of the Mysore table-land would naturally take the shortest course to the sea Hence the general direction of the plateau drainage through the District, as represented by the Pennaryār and Pālār and the upper reaches of the Kāvēri, is from WNW to ESE But the direction of these "master streams" is modified, and that of their tributaries determined, by the relative hardness or softness of the rocks over which they flow.

The Archæan rocks, which compose the greater part of the District, were crushed and folded in very early geological times by forces acting apparently in a SE-N W direction. The axes of the folds so formed necessarily run at right angles to this, i.e., NE, and SW. Throughout the whole of the geological time during which the tremendous thickness of sedimentary rocks known in England and elsewhere was being deposited, the Archæan rocks of Salem District were subjected to continuous denudation. The amount of rock removed by denudation must have been vast, a thickness possibly of five or six miles. Denudation, as it advanced, would expose the edges of the folded rock-beds, and the general direction of the outerop of bedding, or "strike". as it is technically called, would be the same as that of the axes of the folds, viz, NE, and

A cursory examination of the geological map shows that the general direction of strike from Dhin mapun, across the country north of the Suevaroys, and ccross the Tenande malar, to the main mass of the Kalriyans, is north-east and Towards Tita malar the strike tends to become north and south As the hills approach the Salein-Attui valler, however, the strike approximates to cist-and west, parallel to the course of the Vasishta nadi, and this holds good in the hills to lot between Salem and Rasipui im. On the other hand west of the Silem Namikkal road the general stake is almost north-ind-sonth, i.e., parallel to the course of the Inn-main-mutty. In the neighbournood of the Chilk Hills and of l'attu, both dip and stale vary in a bewildering was regularity with which valleys and ridges follow the direction of stake, in the portions of the District which have been surveyed, make it tolerably certain that the time principles will be found to hold good in the insured area too Attury illes may, or may not, represent the course once taken by a main line of drum ce, in inverse, the east-indivest frend of the Visishtr-nidi and St. 1-12 ii, and of the Terigo and Ten-malat hills, appears to follow the line of strike, and these exceptions only go to prove the rule. In the extreme south of the District the rocks form a vast horse shoe curve. This huge curve, which ir cludes the whole mass of the Kolli malais, and the Talai malai in Namakhal firlul, he ritery a to the rest, outside of the limits of the rice surveyed by the Gode and Server are but the curve of many of the inner (typer) beds was traced with perfect coast monstrating the reality of the flexure

SW Soft rocks are denuded more rapidly than hard rocks. Hard rocks stand out as rules soft rocks are hollowed out to form river valleys Both ridges and valleys run in a direction parallel to the direction of strike Such ' strike valleys" are well represented in the Pa ses of Kotter putti, Manjavadi and Mallapuram, while the ridges of the Javadis, Chitteris Tenande malais and Vattala malais marl the outcrop of harder roels

CHAP I HYDROGRA PICT

I we causes tend to modify the general principles above laid down (1) the local variations in the direction of strike, (2) the occurrence in some places of the extremel, hard and compact rocks of the Charnockite Series, which appear to have been formed either by the melting down of crushed rocks or by the injection of a molten ma, ma at are it depths. Own, to their great resistance to denudation these masses of charnockite are left as hills, of which the Shevarous are a typical example, while the surrounding country is worn down to a lower level

It would seem that the Kaver and the Pennavar are not able to cut through the harder rocks athwart their course so rapidly as their tribut iries crode the strike valleys through which they flow The result is that wherever one of these streams is joined by an important tributary, it abruptly changes the direction of its course at the point of junction, and follows for some distance the direction

of its tributary

The river systems are three in number -(A) The Kaveri River system within the vintershed of which he the southern portion of alerens Hosur and Dharmapuri drained by the Sanat-kumara nadi and the Toppur River, and the taluks of Salem, Omalur and Tirnchon Lodn, drained by the Sarabhanga nadi and the Liru mani muttar (B) The Vellar system, comprising the Vasishta nadi and Sweta nadi of Attar laluh, twin rivers which unito east of the District boundary, forming the Vellar of South Arcot, which flews into the sea at Porto Novo (C) The Ponuaiyar which drains the northern portion of the Ballahat and the Biramahal, the south western corner of Dharmapuri exceptou The chief tributaries to this are the Markanda nadi, the Kambaya nallur River, the Pimbar and the Vanivir

The Kaveri skirts the District on the west Four times in its A The course along the District border it turns sharply at right angles namely, at the points where it is joined by (1) the Sanat kumara nadı below the celebrated falls of Hogena kal, (2) the Kollegal

A characteristic of many rivers especially in India Familiar examples of such change of course are (1) histna and Tungabhadin (2) Rhone and Saone (3) Missour and M se saippi

CHAP I.

Pālāi, some 14] miles below the falls, (3) the Toppūr River at Sōlappādi, and (4) the Bhavāni River at Bhavāni. At each tuin it adopts the direction pursued by its tributary in preference to its own. The Kāvēri is usually fordable, within the District limits, in March and early April, and again late in May and throughout June. For the rest of the year it is unfordable. When in fresh the liver rises 10, 15 or even 20 feet. At intervals in its upper course, generally at points where it cuts through hard rocks, it forms deep natural pools, locally known as maduvus, which, even in the driest season retain water to a depth of 30 or even 60 feet. The position of these maduvus is permanent, and does not shift from year to year, and they occur at points where the river course bends, narrows or drops, or where it is obstructed by rocky barriers. The bed of the Kīvēri, in its course along the District border, is too deep and too rocky to allow of its water being used for irrigution.

Of its tributaries (1) the Sanat-kumāra-nadi, otherwise called the Chinnār, is in the hill of Dēvara-betta (3,368') near Tali, in a jonai or sacred well, said to have been constructed by a sage named Sanatkumāra. After flowing through Tali, it takes an eastward course to within a mile of Kela-mangalam, where its career is checked by the rock mass of Hudē-durgam. Thence it flows south to the Pikkili Hills, where it is again deflected, this time to the west. It joins the Kāvēri just below the Hogēna-kal

Falls

(2) The Toppūr River, otherwise known as the Vēppādiyār, rises near Muluvi, on the Shevaroys, whence it flows north-east through the ravine along which the Mallāpuram Ghāt road is traced. In this ravine is the small village of Vēppādi, from which the river takes one of its names. Near Mallāpuram it turns due west, passes Toppūr, and joins the Kāvēri at Sōlappādi.

(3) The Sarabhanga-nadi takes its name from a Rishi who is believed to have done penance at one of its sources. It is formed by two streams which unite at Omalūr, whore they are locally known as the East and West Rivers. The first of these, usually called the Perijar, rises in Yeleaud. Shortly after leaving the

There are many "Chinnars" or "Little Rivers" in the District The nomenclature of rivers is perplexing. An ordinary villager knows only the inver of his own village, which he calls simply "the River." If there are two, he distinguishes them as "Big River" and "Little River." To distinguish the river which flows through his own village from that which flows through another village, he calls each river by the name of the village through which it flows. Hence, in practice, a river tends to change its name whenever it passes a village boundary. Sometimes a river is called after the largest town or village through which it passes, e.g., Salem River or Mattar River. More rarely it earns a descriptive title, such as White River or Milk River.

CHAI I

I IT R

Dereund lake, it plunges down the Kilis for falls and their turns westward towards Omalor. The a seemd for her called variously the Patti pild River, the Pariankuli Kiver the Kutti or the Chat Liver, in various parts of its course rises on the western slopes of the Shovarivan and flows down the Kadaivampatti Ghit ravine. After crossing the rulway line it turns south, and continues in that direction till it joins the Perivar. The combined stream fills several large tanks near Lalappi him. Firmel eng. she and joins the leavers near haven patti.

(i) The Tiru main multar (Tamil = river of the secret pearl') is so called from the fact that the freshwater mass is which abound in its lower raches as inclinic produce pearls. It is commonly called the Salem River. It is formed by two streams which had other rise nearth. Manjavidi Pass and unit, about three miles above Salem. I rom Salem it flows due south and joins the haven in Namakkal Tahil. Its chief tributars is the fifth River, which drains the southern slopes of the Boda malus and the bosin in which Loanja man is a "small stream from the Lanja malar called the Ponniror" Gold River, fills the Malla-samidram Tahl, and joins the Salem River four miles below.

The country between the Kalrivans and the Kolh medai Pachai malai runge is drained by two rivers the Vasishta and and the Swita nadi. The water hed between these two rivers is formed by the Patter Hills—the word Swita nadi. in Sanskrit means

lell e

White River ' and the Tamil for 'White River is 'Vellar The term Vellar is applied to both these twin streams indifferently by some people though why the term is used is not clear, for both interest when in fresh flow with rudder waters than any other river in the District. There is a legend that Arjuna the Pandava, when on a pilgrimage camet; the spot where the river rises and when he wished to perform $p\bar{u}p_0$, be could not find water, so he drove a hole in the rock with his arrow, and the water welled up and formed a river. As Arjuna is called Sweta valuate the river was called Vellar. The Vasishta hada is said to derive its manne from the Right Vasishta who performed a $y\bar{u}yam$, or sacrifice, near Beller, some white rock to be found north of that village is supposed to be the ashes of the sacrifice, and is used by Sanito worshippers as vibhala, for making the sacred marks upon their forcheads

A jowel of the God leasts the Siva temple. Mit u Street Salem is set with a pearl said to I ave come from the Tirin manifementar. It is in the shape of a grain of wheat and six times as large. It is said that when it vas first discovered it was as I type as the top of the lattle finger of a man a left land. A much smaller pearl from this river is preserved as an 1 elricom su the family of Mr Sandram Clettlyur of Slovapet.

CHAI I

hambara nattar River, are obtase, the list two, where it unites with the Paintar and Vanivar, are remailable unit. After crossing the Biranishal it quits the Di trief through the Chengain gap between lista malai and the lavadis, south of Singarapst and pursues its cours to Coddalor. The bed of the Lennayar till it reveles the Biranishal, is too de p and rughed to admit of irrigation. In the Paranishal it is still, when in frish a violent and rapid stream, but its wat is supply the Birar Project and in the vientity of Kaveri path unit feeds in my spring channels which afford abundant direction, after an elementary in tanks.

Of its tributaries, (1) the Marl anda na hotherwise called the Chinner flows due south from the Mysor Plateau through the valleys of Irrtam and Veppyna polli and joins the Pennavarisoon after the lattic emerges on the tow country of the Baranahal

(2) The Kamhaya naller liver drains the import portion of Dharmapuri falut, by the Pula halli flaver trecaves the run off the Pikkih Hills and the country round Palakodu, and by the Dharmapuri liver that of the northern slopes of the Vattala nadar

(3) The Pambar rises on the Javidis and Achagiris of Tirup pattor I aluk, and from Europeattor southwards at follows a course of remarkable strughtness through Uttanhama to the Pennayar, which receives its waters shortly before quitting the District. In route it is joined by the Bargar Liver, the Mattar River and the Sandur River.

(1) The Vanijar rises in the Shevaroys near Aercaud The gorgo down which it flows is the grandest in the District The river reaches the plains at Venkata samidram, thence, crossing the road, it passes Harar and joins the Pennaijar just below its confluence with the Pamb ir

The Hills of Salem District afford perhaps its greatest charm. In Baltishit plateau itself is rather menetonous the only conspicuous heights being Dears betta (3.361) where the Saint kinnari nadi takes its rise, and the Pagoda Hill at Hosti (3.116). To the south and cast, however, the plateau breaks into the upper line of Ghuts which frings the Buramahul on the north and west Irom the plateau side the approach to Ghuts is marled by a seattered chain of hill forts, which constituted the last line of defence against an invading army from the plains. The chief of these are Subagiri. In around during (2.930). Anchetti durgam, (3,192), Minesaria konda (south of Jalkori 2,982), Nilagiri (3.04), the group of hills of which Hinde durgam (3.182) and Ratingpri (2,805) are the hest known and lastly, near the head of the Anchetti Ghut Mallikärjuna durgam (2,996), and Kundu kota konda (3,319).

THE BALAGHAT 10 SALEM.

CHAP I

The upper line of Ghāts is divided into four sections by the valleys of the Sanat-kumāra-nadi, the Pennaiyār and the Māi-kanda-nadi

JI THE
UNIEP
GHATS
A Melagnia

The broken country between the Sanat-kumāra-nadı and the Kāvēri is commonly called the Mēlagiri Hills. The former river, in its course from near Tali to Hogēna-kal, describes a crescent the horns of which point west. A chord to this are is formed by a massive ridge of mountains running north-east by north, and southwest by south, which culminates in the Guttirāyan (4,579'). This ridge determines the course of the Āne-bidda-halla, which drains its west flank. Between the Āne-bidda-halla and the Kāvēri lie five valleys, each trending north and south, the third and largest of which opens out into the Anchetti basin, drained by the Dodda-halla. The Urigam basin lies to the west of the Anchetti valley, the basin of Nātarāpālaiyam to the east. The other two valleys are of minor importance.

a) Anchetti

The Anchetti Valley is formed by the confluence of two streams, one of which drains the Sālivāram plateau and descends by the Kundu-kōta Ghāt, and the other rises near Javulagiri and flows via Pāni and Mariyālam. Their united waters are reinforced further south by streams from the valleys of Miladikki and Tagatti, and by the Ebhalla from the Manchi plateau, forming the Doddahalla River, which flows for six miles through a deep ravine, and discharges into the Kāvēri. The Anchetti basin is closed on the north east by the Mariyālam hill (3,449'), on the south by Chikkābētta, (3,356'), and on the east by the Manchi plateau, but it gives easy access to Urigam via Tagatti on the west, to Biligundlu (870') via Nātarāpālaiyam on the south, and to Pennāgaram via Geratti and the Ānc-bidda-halla valley on the south-east

(l) Nītriīmenarlīg The Nātarāpālaiyam basin is much smaller than that of Anchetti Its general level is little over 1,700′ It is closed in on the west by Chikka-betta, on the south by Chellappan-betta (3,145′) and on the east by a nidge rising to 2,900′ On the north-east, however, it opens towards the Geratti flat, and a good view is obtained of the Guttirāyan

(c) brigam

The Urigam basin is a flat valley, about six inites long and three miles wide. The village Urigam, at the head of the valley, is 1,960' above sea level. At Kottevūr, two miles further south, the elevation is 1,870. The valley is accessible from Anchetti via Tagatti (1,900'). The valley is bounded on the east by the lofty ridge on which hes Attinattam village (3,164') and "Hundred-and-one Swāmi," Hill. On the west is a similar ridge running from Pillikallu village (3,070') to Tadagane (or Tatakani, 2,910'). Beyond this ridge is a series of hills and valleys, dominated by the

lofty peak of Chokka betta (3,718) the westernmost corner of the District

CHAP I
HILTS
II Upper
Chars
Th Guttiru

The Guttirayan (1,579) is recessible without much difficulty from the village of Anyur where there is a good forest rist house The distance due south is about 11 miles The path runs through year some of the finest bumboo junglo in the District shirts the western flank of the Betta mugalilam platern, and overlool sthe Aue bilda halla ravine. After passing the jungle choked sites of several deserted villages, the path leads to the head of the great east and west Tirumalaylde ravine and emerges from the forest at the village of kodiy ar perched on a level terrace on the north flank of the Gutterivan Lodgrer is inhabited by Sighchars, who still re member the wholesale abandonment of the country at the time of the Great Tamine The immumerable rags pits in the vicinity of the village prove that its cultivation was once far more extensive I rom Ködn ür a steads elimb of some three miles than it is now leads across grass glades, alternating with dense evergreen forests 1, to the summit of the Guttirayan The summit is bare of tree growth and carpeted with springs turf spattered with gray lichen clad rocks The view is one of the finest in the District To the west is a wilderness of mountain and jungle, with here and there a timy patch of cultivation The Kaveri can be seen winding its way through the maze of hills and beyond it tower the Ponnachi Mountains of Kollegal To the east is a bird sove view of the Morappur amphitheatre and the plans beyond to the south the vale of Pennagarum, breaking away to meet the Kanen at Hogena kal, and far beyond to the south east is the mountain mass of the Shovarovs

The western side of the Ane bidda halfa ravine is bounded by the cultivated plateau of Touvin betta and Manch: The foliuvin betta plateau rises to a height of nearly 1000° The general level of the Manchi plateau is about 3,000, it rises to 4,612 on the Ane hidda halla side, and tails off towards the south in a long ridge

The arc between the Anc bidds halls and the Saint kumaranadi is hiscoted by a ravine running from west to east in the direction of Palakodn. This rivine at the head of which stands the hamlet of Kesaraguli forms part of the Trumalivadi Mitta North of the ravine is the plateau of Betta mugalalam, on which are the Gleishaw estate and Melagin I out. The highest points in the coronet of hills that surrounds this plateau arc Jenkal hetti (4,150) and Ijalhatti kal (4,089). South of the ravine is a

2 Adlal 3 826 Gubi kal 3 969 Vadar guddai 3 877

¹ The chief species are Terms al a arjuna and Eugenia jambolana

12 SALEM

CHAP. 1.

HIILS

II UPPER
GHATS

huge amphitheatre of hills opening to the south, which was once cultivated, but is now (except for a few scattered hamlets) a lonely jungle. In the heart of the valley is the descrited site of Morappūr village (1,690'). The west of the valley is guarded by the mountain mass of the Guttināyan, with its offshoot Kavilai-drūg of Kāgalmalai (3,538'); to the north are Uchikal (3,904') and Ērimalai (3,510'), and to the east the hamlet of Kōttaryūr (e. 3,000').

Pikkili Hills

To the south-west of this Morappūr valley the course of the Sanat-kumāra-nadi is deflected westward by a remarkable ridge known as the Pikkih Hills But for the obstruction offered by this ridge, the Sanat-kumāra-nadi would flow into the Pennaryār and not into the Kāvēri Between the ridge and the river there is now a level plateau or shelf, on which the once prosperous village of Pikkih, with its hamlets, is situated. The south of the ridge rises into three peaks, Tambirāyan (3,367'), Kukhi-malai (3,183') and Adda-malai (3,107')

B Rāyakōta Group The Ghāt line between the Sanat-kumāra-nadi and the Pennaijān is occupied by a wedge of chaotic mountains jutting southwards into the plains, of which Rāya-kōta-durgam (3,239'), Vīnabhadra-durgam (3,038') and Bole-Timmarāya-durgam (3,389') are the most conspicuous members

C Ankusagui Gioup

The Baramahal is bounded on the north by the portions of the Mysore plateau comprised in the Kölar District and Kangundi Here the plateau thrusts long southward-trending buttresses into the plains below, intersected by narrow valleys formed by the head waters of the Markanda-nadi, the Mattur River and the Bargui River The Markanda-nadi valley has two branches, separated by a long low ridge known as the Ada-konda or Adara-konda The western branch forms the Tirtam basin, and the eastern branch the Veppana-palli valley The western wall of the Markanda-nadi valley is formed by the mountain mass which uses sharply north of the Pennaiyar, and culminates in Bālakonda-1āya-durgam (3,046'), Ankusagırı and Kundānı-malaı The Tiltam basin lies north of this, and opens on the north in the Pass of Budi-kota, the old Dandu One or "Army Road", which gave access to the Mysoic plateau in the days of Colonel Joseph To the west, the basin is hemmed in by the fringe of hills, of no great altitude, which marks the termination of the Bālāghāt portion of Bērikai Pālaiyam, and on the north by a long low 11dge known as the Pāl-māl-konda, between which and the Adarakonda is another pass leading to Kāma-samudram The east of the Markanda-nadi valley is bounded by a long seirated ridge which, starting from Malappa-konda Hill (3,600'), the trijunction of Chittoor and Salem Districts with Mysore State, rises to a height of 2,700, cuding in a group of hills of which Godh kouda (* 121) Malal on la (*,310) and Beganda Londa (2 :01) are the

CHAPI HILL

hi_hest last of this riles we enter the wat rhed of the Mattur Liver, backed by the mountain may of Maharija gadar Hill p with ja (' 16 .) a landinard for many miles around. The village of kelai Mahtrip galm has at the menth of a rating which separat s this full from the reduces t of Verrana palle. Up this raime

II Urrra

runs a path which leads to but pain The Pareor Rivertakes user in three callesses of Mala rin-rala Hill orining nepresult on to the villa s of Paugorutti Melugam patti and Oppatta vali They are of little importance the fulls which a nich them rarely exceeding

2.100 in al itude

On here of the Meen plateau an eattend over the Thin Birmal il the chief benin Gamananiri otherni e callel Priva pri ma malar (3,156 Tattallal (2629) lagal visdurgam (2617) Naga mala, Pa mala (North of Mallagule 2599) Mallagule Hill (2.301) and Kri hungiri Lort Red (2 109)

III Tur (11 LTS

The could be of Glats to the south and eat of the l'ara mithal is divided into sex strong by the l'acce of Loppor Mallimoran dangarili Kotarratti and Chonam The satism north of the Chengam Pas comprising the lay the Hall has been transferred to the new North An of District

(1) The country between the Kaserian I the Loppur Pa + 18 1 forum to las in concret level interm that between Penningram Division and Omiter taluk. It is intersected by two valleys that of the Maddala pillam and that of the Palar Pamber or Perumbalar River

Between the Maddala pallam and the haven the country rises to a lofty ridge overlooking and parallel to the course of the The clust peals of this ridge are Brander malar (2,785)1 Koppu malai (2,627) Kadriappan malai (2936) and Segala malai (2.168) These eminences are distant some 3 or 1 miles from the Kaven bank. In the intervening space is a second ridge less regular and less lofty, the highest points being Karala malar (1,609) and Karuunal (1 521')

The Maddala pallam averages 1,000 in elevation, towards the north it rises to 1,200 or even 1,300 and towards the south it sinks to 800. The chief villages in this depression are Signal's palli, Anam patti (1,120) and Neruppur (900)

Thok were above Ho a halfines struct to earls Buya ar malanced at is at the very foot of this hill that the r ver is d fleeted at a right and

14 SALEM.

CHAP I
HILLS
III LOWFR
GHATS

Between the Maddala-pallam and the Perumbalai River is an extensive plateau of rocky undulating ground, eovered with low jungle, the ordinary elevation of which is from 1,400' to 1,500', though occasionally rising to 1,800' or 1,900' This plateau is cut in all directions by small streams, the valleys of which lie about 200' below the plateau level The highest portion of this plateau is round the village of Donnakutta-halli, which itself is situated on a high table-land East of this village is Bonthal-betta (1,826'), west is Janda-Karunkal (1,633'), and south-west Garadi-gutta (1,981') The Perumbālai valley runs from Indūr in a southwesterly direction to join the Toppur River The bed of the Pāmbār is low, relatively to the surrounding hills The levels are Rāskōl-patti 1,070' Rānihalli 1,030', Perumbālai 970' nearing the latter village the valley opens out Between the Pāmbār and the Toppūr Ghāt Road is a plateau, ranging in elevation from 1,400', the general level, to 1,500', and sometimes Towards the south, this plateau falls away to the even 1.600'Toppur River, the level of which at Toppur is little more than 1,100' above sea level South of the river are outliers of this plateau in the Gundakal ridge (1,502'), the Rāmaswāmi-malai (1,094') and the Elattur Reserve (1,539')

2 Mann konda and Vattalamalai

(2) The Hills between the Toppūr Pass and the Mallāpuram Ghāt are intersected by the Toppūr River The southern portion rises to a height of 3,164' in the Manukonda-malai, round the western base of which the Ghāt Road cuives The hills eastward of the Manukonda-malai do not exceed 2,400' North of the Toppūr River the ground rises rapidly (save for the Reddi-halli gap, which gives access from Laligam to Mallāpuram) towards the Vattala-malai, an abrupt narrow ridge 11 miles in length, culminating in the conspicuous Mūkkanūr Peak (4,201') which overhangs the Moiappūi-Dhaimapuri Railway On the summit of the Vattala-malai there are several hamlets

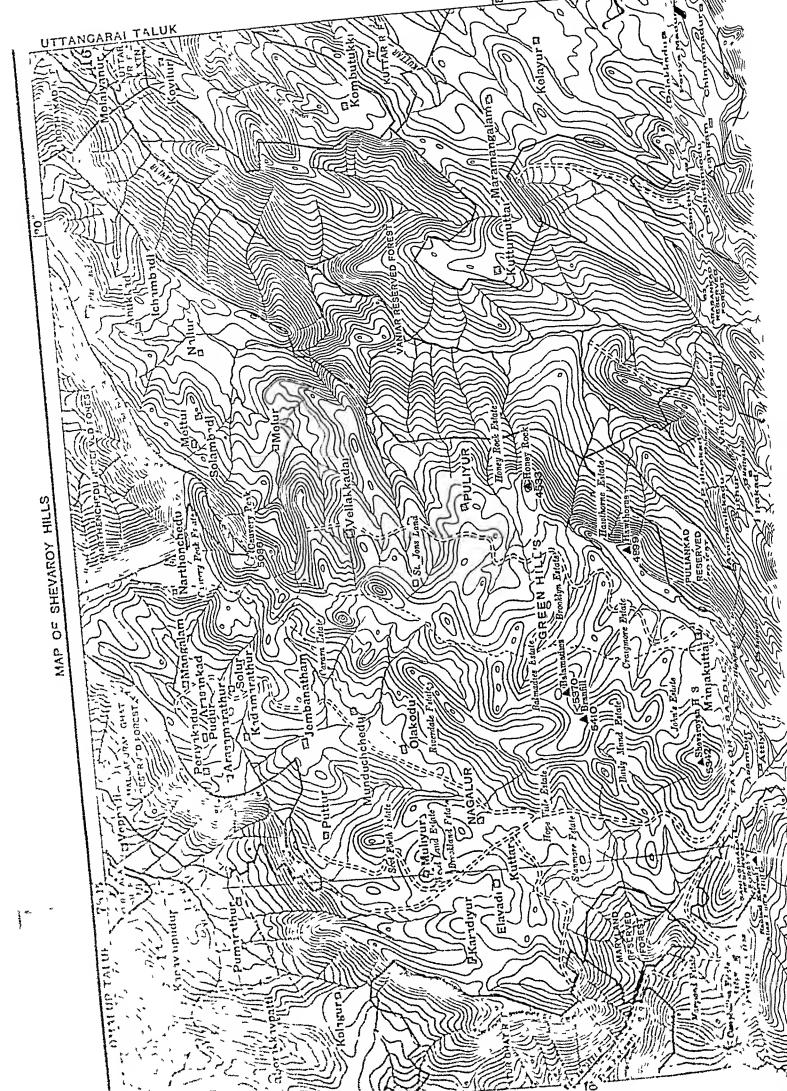
3 The Shevaroys

(3) Through the Mallapuram Ghāt runs the Madras-Calleut Railway, the highest point in the line being 1,508' above sea level Through the Manjavādi Pass runs the Trunk Road from Madras to Salem The highest point in the road is 1,800' above sea level

Between the Mallapuram Ghat and the Manjavadi Pass are the Shevaroy Hills, the noblest mountain mass in the District

¹ In Lökür Reserve, Pula-malaı (2,252'), Pamala-malaı (2,251') and Böda-malaı (2,391')

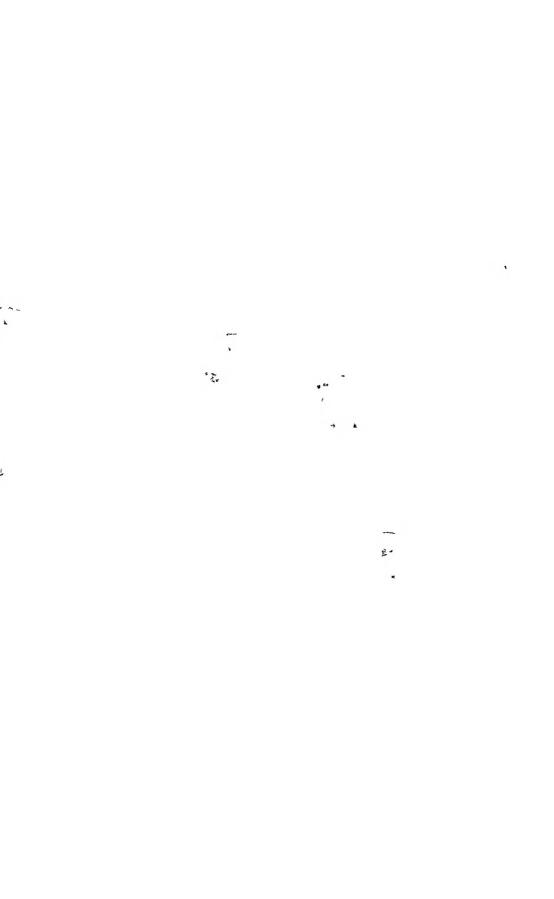
^{*} Close to Toppur are Tamaiai-malai (2,920'), Gundal Guddai (2,380'), Ethumalai (2,640') and Kuchu-karadu (2,303').





1916

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The greatest length of the Hills is 17 miles, the greatest width is 12. They cover about 100 square miles. The southern slopes rise abruptly from the plains to a height of from \$000 to \$4,800 above see level, except for the spir on which the villages of Gundur and Tappa hadu are situated and up which the Old Ghit ascends. This abruptness determines the watershed and most of the drainings of the Hills flows towards the north. Hence the northern slopes of the Shevarovs, like those of the Kolli malais, are broken with deep rayings.

The range is severed into two portions by the Vanijar valley which rises in the south near Sengidu, and flows in a north casterly direction, almost exactly parallel to the Manjavadi Pass

The two sections into which the plateau is thus divided are dissimilar. That to the cast is cut into ridges and ravines running in the same direction as the Vanyar that to the west is comparatively missive and attains a lottice elevation.

The eastern section comprises the mountain mass on which lies Talusolu and the Mira man, alain platerin. Between the two is the saddle on which the village of Kottan-chedu is situated.

The western section of the Shevaroys is divided into two portions at Taylor's Saddle, which mirks the watershed between the Vaniyar and the Kadaiyam putti River, a stream which flows west north west, at right angles to the Vaniyar and whose valley gives access to Kadaiyam putti Railway Station by the Attur Ghat

The southern half of the western section is the irregular plateau on which Yereaud is situated. Yereaud itself is cut off from a view of the plains by a circlet of hills varying in height from 4 500 to 4 800. This plateau terminates to the north in Duff's Hill (0,231) otherwise known as Sanyāsi malai. West of this a massive buttress juts out from the hill forming a plateau of from 2 800 to 2 900 above sea level on which is situated the Malaiyali villages of Kondayanur and Souppadi.

The northern half of the western section consists of a central backbone of high peaks with a platean on either side that of Nagalur to the west and that of the Green Hills to the cast The central ridge follows a line drawn from Duff's Hill prallel to the Vannyār valley and includes the Shoranyan (5 342) Blunfill (5 410) Balamadies (5 370) and Cruvery Peak (5,086) At Cauvery Peak the ridge forks the left branch running due north to Pulivarai (4 567) and the right branch following the Vannyār valley

1 Lady & Seat	4 5 1 8	Pagoda P int	4 507
Fischer s Hill	4 828	The Twi s Peak	4 855
Church Hill	4813	Prospect Point	4 759

HAP I

16 SALEM

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HILLS
HILLS
GHATS.

The Nagalūr plateau is for the most part under 1,000' in height. It overlooks the Vēppādi valley (also parallel to the Vāmvār valley), up the eastern side of which climbs the trace of the abandoned Mallāpinam Ghat. West of the Vēppādi valley is the Yēnmalai indge (3,200'), and hey ond this another valley and another indge, all trending in the same direction.

The Green Hills plateau overlooks the Vāniyār valley, towards which it presents some bold cliffs, the most striking being Hawthoine (4,899') and Honey Rocks (4,533'). Opposite the latter, the Vāniyār flows at a level of 2,490', though only a mile distant

Kavaramalai Group

The Kavara-malar is an integular group of hills, 9 miles long by 3 miles broad, lying between Mallapuram and Tenkarar-kottar, and separated from the Shevarovs, of which it forms an outlier, by the Barranattam valley. There are more than half a dozen separate peaks exceeding 2,500′ in height, the highest being Kavara-malar itself, 2,994′.

South-west of the Shevaroys is another onther, the Nagara-malar, a small group of hills very hare of vegetation, and covering some two square miles of country. The highest point is towards the west (2,030')

4 Tenande-

Tenande-malar is a term somewhat loosely applied to the hills between the Manjavadi Pass and the Köttar-pattr-Tumbal valley. The total length of these hills, measured from north-east to south-south-west, is over 30 miles, the greatest width is about 12 miles. This area may be divided into three natural divisions. (a) to the north, the Tirta-malar Hills, (b) central, the Chitteri plateau, and (c) the Aranuttu-malars to the south

(a) The Tirta-malar Hills of Uttankarar Taluk are divided from the Chitter plateau in the latitude of Kōttar-patti by the east-and-west valleys of Kambutūkar and Vehmadurar, and rise to a height of 3,220' in Tīrta-malar Hill, which hes almost on the banks of Pennaryār The Tīrta-malar ridge is drained on the east by the Kōttar-patti valley, on the west by the Vāmyār On the north it is cut off from the Javādis by the Pennaryār and the Chengam Pass². Except Tīrta-malar itself, the peaks of this ridge rarely rise above 2,500'

North of Tirta-malar are two groups of low outhers, covered by the Pūvam-pattr Forest Reserve and its Extension The northern of these attains a height of 1,994,' and is in the form

¹ The chief Guiu for all the Malayahs resides at Chittan and is called Tenande Kayundan

² Perumal-malar, north-west of Singarapet, is 2,273', Singarapet itself is about 1,100'.

of a ridge running exactly parallel to the Vamyar This ridge affords an interesting object lesson in the effect of hard rock on the course of rivers After crossing the railway, the Pennayar III Iowen flows due east, within two miles of its junction with the Pimbar it inclines to the north east, at its junction with the Pambur it makes an acuto band and follows the direction of the Pambar almost due south, pointing to the southern end of the Pavam patti ridge, at its junction with the Vamvar it bends abruptly to the north east again, following the direction of the Vaniyar and running parallel with the ridge, which is elevely the cause of the deflection A similar deflection occurs further east, where the Pennaivar meets the stream that flows from the Kottas patts valley

CHAP [Hitte GHATE

- (b) The Chitten plateru is a taugled mass of highland and raving which it would be tedions to describe in detail. On the west, where it everhangs Palli patti it rises into left, peaks the western slones of which are very abrupt. Most of these plaks are nearer 1000 than 3,000 in height, one due north of the little village of Tougaluttu rises to 3 957' and 2 miles south west of this is Sami malai (3.993) The plateau is scattered with numbers of small Malaryalı villa_es the chief of which, Clutteri, is over 3,000 above sea level to the east the slopes are gentle and the cleration less, often not more than 2,000 The villages vary in altitude between 2500 and 3000 The general course of ridges and valleys 14 as elsewhere north east and south west. The senthern slopes of this plateau rise to well over 3,000 where it adjoins Negya malar in Sokkadi patti Mitta (Koppu malar, 3,131') Norra malar is bounded on the west by the feeders of the Vasishta nadi, on the east it overhaugs Lumbal
- (c) Aranuttu malan or "Sivas Spring Hill" is a term applied to the bills in Salem Taluk immediately east of the Muniavadi Pass In them the Vasishta nadi takes its rise eastern side of the Manjavadi Pass is bounded by a sharply defined ridge with steep slopes, rising to nearly 4,000 Ahout a mile and a half east of this, and parallel to it, runs another ridge, exactly similar in appearance and general configuration Between the two runs a strught valley, which is quite one of the most beautiful in the District Down this valley flows the Vasishta nadi in a direction north north east for nearly 7 miles Then it suddenly takes an acute bend and flows due south down the Kiri patti valley towards Belur In the angle so formed is a large block of lofty mountains rising to 3.822. on which has the small village of Pilappadi (over 3,000)

The Kottai patti valley has between the Tirta malai ridgo and The Kotta the Kaliayans of Kalla kurchi Taluk, South Arcot It is reached Patti Tumbal

18

CHAP I,
HILLS.
HILLSGHATS

from Tirta-malai by a road which passes through the Tirta-malai Reserve, and runs as far south as Kottai-patti The northern part of the valley is about 4 miles wide South of the village of Bairanāyakkam-patti the valley branches in two, the westward branch forming the Kambutūkki valley, which severs the Tīrta-malai ridge from the Chitteri plateau, and the eastern branch continuing through to Köttai-patti South of Köttai-patti this valley branches again, the eastward branch running into the Kalrayans at Avalūr, and the main valley continuing to Chittilingi Beyond Chittilingi there is a third fork, the minor valley running westward into the Chitteri plateau at Tadam-patti The main valley continues via Vēlanūr, Ammāpālaiyam and Māmanji to Tumbal, and thence to The Pass is praeticable with difficulty for double bullock The watershed is crossed between Vēlanīn and Ammāearts pālaiyam, the highest point being 1,486' above sea level distances from Köttai-patti (1,135') are, Vēlanur, 12 miles, Ammāpālaryam (1 344'), 17 miles, Māmanji, 21 miles, Tumbal, 23 miles, Bēlūr, 31 miles, Vālappādi, 36 miles

5 The Kalıä yans The Kalrāyans of Āttūr Taluk measure 16 miles from north to south, and present to the Vellār valley a continuous front of 23 miles from east to west. For half the latter distance, however, only the southern slopes are in Salem District, the main body of the plateau behind them being the Jadaya-Kavundan-Nād of South Arcot. The same remark applies to the unbroken wall of 11 miles which overlooks the Kōttai-patti valley on the east, and forms the western boundary of the Ariya-Kavundan-Nād, the slopes only are in Salem District. Even then, however, the Āttūr Kalrāyans cover more superficial area than any other block of hills in the District, excepting only the doab of the Kāvēri and Sanat-kumāra-nadi in Hosūr

The Attūr Kalrāyans are divided in two by the valley running eastward from Tumbal to Pāpi-Nāyakkam-patti The northern portion is called the Chinna Kalrāyans, the southern portion the Periya Kalrāyans

- (a) The Chinna Kalrāyans form a plateau about 2,700' in height, the surface of which is much broken by mountains and ravines. On the north and east this plateau is continuous with the Ariya-Kavundan and Kurumba-Kavundan Nāds of the Kalla-kurchi Kalrāyans. To the west it overhangs the Kōttai-patti-Tumbal valley.
- (b) The Periya Kalrāyans form a similar plateau, which is cut in two by a lofty ridge The north-west portion is called Mēl-Nād, the south-east portion Kīl-Nād Both these platforms are continuous with the South Aicot Kalrāyans

(1) The Mol Nal average salso abou 2,700 in height chief village is havil Pudar It is most easily recessible from the north where the slopes towards the I unlab salley are compara tively gentle | lowards the south west the ground rises rapidly to the small plateau of P rander (3 200) which is joined by a very narrow saddle (2 000) to the block of hills on which the Mannur fu serve is situated. The Mannur ridg rises to mark 3 175' m Manufermalar South west of this again is another ridge rising to 25.6, and joi it I to the Mannur rilge by a similar narrow saddle In The hill Nad presents a bold front to the south

lofue tourt of the whole rung overhaugeth tavu of Attor loftiest p aks are a vanisar malai (* 121) Cemal malai 2 miles to the northerns (1124), bord unlar, , mile from this 12%) Na after malar and haller malar (1 '29). The chief village of this portion of the plateau is Nagalur. The me t popular rante from Attor her are the small Government village of hil Avaru-

The southern slopes of the Jedana has undan Nat of South Anot de line in height from 1,19, on the west to 1,190 on the extreme east of the District the average height being well ever 2 000

The Hill of the Lalambat melule (A) the Kelli malar (round with which are associated the Pachar melais in the west and the Bala malais, fernau malais and I is malais en the eet, and (B) a few isolate I hills and ridges cattered over the four southern

taluks (A) The Kelli malais which he partly in Erichmopoly District, A Kelli are separated from the Pacha malais he the Lurais or valles and the part lealing then e to lanimain jatti and from the Bola malais Ly to Avil patti Ghat They form a fine hill mass measuring some 18 miles from north to south by 12 miles from

east to west, and situated half in cannal hal and half in Attur the south out and west they rise abruptly from the plains to a height of about 1,000. The northern slopes are broken by ravines running en tchelon in a north cast by cast direction, the chief of which are (1) Varagur kombai, (2) Mülai kurichi (3) Perion I ombu and (1) Vala Lombar The Namaki al portion of the hills comprises a high level plateau made up of basin shape i

CHALL HILLIS

IN T 18

BRILL TARD

dopressions covered with termer l'entiration, and resembling rast verdure clad amphithentres The Attur Kolli malais are rather different in structure I o the south west is the massive and left.

Apparently the management out at funos Talit poste Avvaivir (Ric 1 II for oca)

CHAP. I.

Hills

IV TALA-GHĀT HILLS dome of Bayıl-Nād, from which the valleys already referred to appear to radiate. The paths which cross the heads of these ravines command splendid views of the plains and of the hills (Shevaroys, Tenāndē-malar and Kalrāyans) that bound them to the north. The edge of the plateau to the west towers above the plains to a height of over 4,000' above sea level. The north-west heights are about 400' lower. The ridges which separate the northern valleys are at their top 3,000'. The highest peak on the Āttūr Kollimalars is Vētakkāra-malar (4,663').

2. Pachaimalais.

The main mass of the Pachai-malais lies in Trichinopoly District The Salem portion consists of a series of valleys and ridges radiating to the north and east from a plateau in the south-west, which is continuous with the Trichinopoly hills The plateau consists of three areas, grouped in a triangle round the loftiest peaks of the range (3,380' to 3,513') South of this ridge lies the Pakkalam flat, north of it that of Mayambadi, each about 2,800' above sea Between the two, and south of the peaks referred to, is the Kotankal liver, which flows due east across the third flat, that of Mangalam (about 2,300') and then plunges to the plans, following the line of boundary between Triehinopoly and Salem Districts, and almost cutting the range in two It is on account of this valley that the plan of the Pachai-malais has been compared to an hour glass North of this valley, and parallel to it, is the valley in which Veppadi is situated, and north of this is the low plateau of the Gangavalli Reserve The highest point is Ammayamēdu (2,167') situated to the north The general elevation is less than 2,000' The northern front of the Pachai-malais is penetrated by the valleys of (a) Vēppantattai and (b) Vēlūr Between the two is a small plateau, on which is situated the little village of Vedambiyam The Vēlūr or western valley is narrow, and about It penetrates as far as Nallamati, rising within this distance from 900' to 1,200' It is flanked on the west by the imposing spur of the Man-malai, the summit of which is crowned with fertile fields The slopes of the Pachai-malai ravines are clothed with thick bamboo forests The cultivated flats are rocky and the soil is poor The length of the range within Salem limits - about 12 miles from east to west, and its width from north to outh not more than 8 miles

d Bola malai

The Boda-malar is a lofty ridge running east and west, at a distance of about 9 miles south of Salem, and separating the

The general level of the plans on the west and north is between 800' and 900,

North of the Bish malais are three cis of hills on color a large. The west rumost of these History bal in City on the south, is Tennelal called the Jerupu malai. Then is no rigular name for the other

two, but they are oft in ralled the Ten malar from the hi, heat peal in the range. At the lack of the whole range runs the Pair maratin path valley, and its continuation on the Attor side. The

salley of Tallottu is homined in by a circle of heights between 2,000 and 2,700 high and its drainage runs through a narrow valley, three mid-sheight of the north cost. The month of this valley is guarded by the 10n malar (2,700) on the north and the Sakkil

van I al. (2 172') on the south. There is a comparatively low col (about 1,100) leading into the Panamaratin path valley on the south and to Periva Kavinda pursui on the north

The line of the Kaveri to the west of the taliks of Truchengodi and Omalur is marked by the barren ridge of the Sita malar, which runs roughly parallel to the Kaveri for a distance of some 12 miles and rises to a height of 2 479 on the south, and 2,701 on the morth. The ridge is covered by the Palkanad and Vanavasi Reserves and is continued to the north by the low ridges of the Gonur and Folappadi Reserves. The southern end of the ridge

approaches very close to the Kaveri bank and almost opposite to it, on the Combatoro side, is the Pala malar (1922). Between the two it is proposed to construct a dam which will create a lake many

22 SALEM.

CHAP I
HILLS
IV. TALAGHÄT HILLS

square miles in extent, reaching back to Sölappādi. The bark of the Kāvēn west of the ridge is little over 600' above sea level, and as the country east of the ridge is much lingher (the eastern edge of the Pakkanād Reserve is 1,100' above sea level), the contours are peculiarly favourable for the scheme

Further south, and running roughly parallel to the course of the Kāvēri after it passes Kumāra-pālaryam, are the Sūriya-malar (2,070'), Sankagiri (2,345'), Mōrūr Hill (1,643') and Tiruchengōdu (1,901').

2 Kanjamalai Some five miles south-west of Salem is the Kanja-malai, one of the most interesting hills in the District. It is a rough ridge running east and west $4\frac{1}{2}$ miles long and 2 miles broad. Its highest peak is 3,236′. The Madias Railway runs within half a mile of the southern base. The geological structure is interesting, as the locks dip at sharp angles towards the axis of the mountain, which is thus a synchial. The result of this structure, and of the unevenness of the locks, is that the slopes of the hill are searred by ridges, which, at a distance, look like the ruined battlements of an ancient fort. From the top of the Shevaroys the hill, with its long scriated summit, looks like a gigantic saurian. Its locks are full of inagnetic non.

3 Gödumalaı Between the Aranūttu-malai and Tēn-malai, and just south of the Salem-Āttūr ioad is the Gōdu-malai, a very fine bold mass, rising to upwards of 1,500' above the centre of the great Salem-Āttūr valley, and forming part of the watershed between the basins of the Kāvēri on the west, and the Vellūr on the east of the Pass—The Gōdu-malai is about four miles long from west to east, which is very nearly the direction of the axial ridge of the mass, its extreme width at the eastern end, where broadest, is about three miles, including the north and south spurs of the hill

Many hills of minor importance are seattered over the Talaghāt, such as the Paittūr Hills, south-west of Āttūi, which mark the watershed between the Vasishta-nadi and Swēta-nadi, the Mallikarai Peak on the road from Āttūr to Tammam-patti; and the Alavai-malai, west of Andagalūr on the Salem-Nāmak-kal road

CLIMATL, Rainfall Rainfall is registered officially at the head-quarters of all Tabsildars and Deputy Tabsildars, and also by the Medical Officers at Tali, Rāya-kōta, Tammam-patti, and by the Sub-Registrar at Valappādi Details of the rainfall are given in the Separate Appendix The mountainous character of the District causes sharp variations in the rainfall of different localities. So

capricious are the showers round Salem, that an inch may fall at the Collector's office and no a drop at the Club

CHAP I CLIMATE

The annual average from 1870 to 1991 for Salem lown was 39.6 1. This is higher than at any other recording station except Yereand. The lowest average for the same period is at Tirmben, o la 127 00 1 and Sant androg (29 98) Attor registers 36 06 . Tammam potts a little more Talia little 1 The rest of the Dietric' (excep Acrenil) rouge between 11 and 13 Attor 1 the wetter taluk and Tirnehousola the driest

The distribution of ramfall thron, hout the year is musicul I am usually se's in towards the end of April and there is normally, a heavy fall in May Buring June and July rain is irregular Between August and Oct by eccurs me of the fall of both mon oous November is a very uncertain month December comparatively liv

At Vereau lithe annual rainfall exceed that of Salem City by his range an amount varying from 20 m a dry vear to mearly 10 m a vear of h ary ramfall. The annual fall in the north of the Shexaros realout 10 or 12 he than that at Verrand, and naturally, the south west mon you fall more heavily on the southern sloves the north or t monsoon on the northern portion of the bills 2

In the hottest of the hot weather in the hottest part of the day Salem is coersionally stated by half storms. This phenomenon was observed by Munro on May 17 179; The stones were perfectly smooth and round and about the size of small pistol leils " 4

HALL

10. 3

[&]quot;The lightest record I rai f life a whole very fir hale n was table in 155 the low #1 20 C to 1831

For detailed statistics a e h parate Appendix 1 p. 8 10

The annual average for the ten year enling 1 80d is as follows -Salem Scotfarth 50° 10° The Grange

Scotfortl is north of Muluvi as I has a northern aspect Tle trange i to the east of Yercau I The heav cat fall re orded at The trange in a aligio day was b in Decemb r 18 1831; the highe t unnual fall occurred in 1500 (88 09") ti e lowest in 1599 (45 .. 3)

For The Craige at tistics I am indebte to Mr R W Il Gompertz f r those of the Scotforth to the late Mr If W Leening

Gliza life Vo' I p 171 In the Madras Mail April 0 1904 nn observer writes The maximum at a le term crature in Salem has average ! P) for some weeks past and the minimum about 75 This afternoon (81 instant) at 2 30 the leat was suddenly reduced by a viole than storm accompanied ly ti under and lightn ng Tholasi atones were large and numerous many of them were lalf an nich is diameter 11 a storm is now over but the ti ormo eter registers ovi r 80

CHAP. I.
TEMPFRA-

The av	era	ge tempera	ture for a	series	of years, as recorded in
Month		Averago Maximum.	Average Minimum	Mean	Salem Town 1 and re-
January	***	88 3	63 7	760	logical office, Madras, 18
February		93 6	G5 5	79 6	shown in the margin.
March		98 6	708	817	The hot weather begins
April		100 7	75 8	88 2	9
May		99 2	75 9	87 6	early in March, reaches
June		95 2	74.2	817	its worst in April and
Inly		93 1	73 0	83 1	May, and from June
August		922	72 5	823	onwards steadily de-
September		31 3	71 9	81 1	v
October		89 6	71.1	803	elines The highest
November		87 3	(8 5	77 9	recorded temperature
December		86 4	65 3	75 9	for the 16 years ending
Annual		93 O	707	81 9	1905 was 108° (May 9.
					1900), the lowest 55 2°
					(January 30, 1902)
				~~~	7 7 7 1 1

The average maximum is higher in February than in July, but the nights are much cooler. The difference between maximum and minimum in February is over 28°, in October and November it is less than 19°. Owing to the stillness of the atmosphere in September and October, the temperature is more trying then than in February or early March, though the maximum is higher in the latter months

The dryness of the atmosphere, the comparatively cool nights, and the drop in temperature from June onwards when the southwest monsoon bursts on the West Coast, render the climate of Salem pleasanter than that of the eastern and southern districts

Shevaroys

No official record is kept of the Meteorology of the Shevaroys. The temperature is most equable. A series of thermometer readings registered in a first-floor room at "The Grange" at 6 a m, noon, 4 pm and 11 pm and extending over a period of 24 years, shows a maximum of 82° (on May 23, 1906) and a minimum of  $60\frac{1}{2}$ °, thus the difference, in doors, between the hottest part of the hottest day and the coldest part of the coldest night, over a period of nearly a quarter of a century, is only  $21\frac{1}{2}$ °. In any one year the variation between the highest and lowest recorded temperature has never exceeded 17°. It is very rare that the temperature rises above 80°. In fact, the hot weather midday temperature does not often exceed 77° (April and May), and in December the

¹ Temperature is recorded in the compound of the Collector's Office. The anomometer is fixed on the roof of that building.

² In Cuddalore' the difference in February between maximum and minimum is 16 5 and in Tanjore it is only 12 3 The contrast is striking

usual reading is 67°, occasionally surking to 64°. It frequently happens that the four readings on a single day show he variation at all. Of course in the open air the maximum is greater, and on the grass in the valleys, frost is not unknown, the thermometer sinking to 31° or even 30° 2

TURF TERFERA

The connection between will and rainfall is striking The

11110

Month,	Velocity of wind in miles	trerage runinii	shown sile by side in the margin. The heaviest falls
January	116	0.19	of ran occur in the months
k bruary	1 -	033	
March	17	0.60	when the wind is weakest
April	110	180	The run stops as seen as the
N y	ng	જ્યુ	wind freshous 1 rom Octo
June	10	s 59	ber to March a north easterly
July	113	3 83	
August	9(	66.	wind provails. In April the
heptember	8	657	wind years towards the south
October	60	66	and from May to Soptember
November	1	3 11	the Loneral direction is south-
December	40	3 16	east or south west. The
Tlojer	101	39 t	windiest mouths are Lebruary
			and March In April the

wind is a little loss strong. There is a marked drop in volceity in May and a sharp rise in June. I rom July it slackens, month by month, till October, which is the colmest month of the year. It then once more begins to freshou

The geological structure of Salem District is (so far as it is known a) very simple —

Crowor

- (a) By far the larger part is made up of rocks belonging to the great metamorphic or gnessic series of Southern India the Archara Series
  - (b) Intrusive in these are (1) the older Charnockite Series and (2) younger igneous intrusions, of which the Basic Irip Di Les

³ Dr. Shortt (Hill Rang s part II page 16) says. The hottest months are Murch Anni and May wien the thermometer attains 87 in the shade duning the day.
² For the above information I am i delt d to R. W. B. Compact. Fig.

^{*} The only portion of the District which has been surveyed in detail by the Geological Survey of India is the area meluded in sheet 78 of the I whan Atles it or results of the survey being embo led in volume IV of the Momor. The immediate environs of Salkm have been treated by Sir T Holland in Momor: GSI XXX pp 103-168 and the cormatum deposits by Mr C 8 Middlemiss in Peccords GSI XXX pp 118-122 and \ iX part 2 pp 39 - 0 Mr Middlemiss has also contributed notes on the Chalk Hills in pp 3 -33 of the same volum Lastly the extensi in of the half r Gold Fields schrik belt into the western part of kr shagar Taluk has been described by Mr Bowooth Sin th

26 SALEM.

CHAP, I

and the Magnesian Series of the Chalk Hills are the most conspicuous features

The remaining part is occupied by a few unimportant subscrial deposits and the alluvia of the different rivers which are also very little noteworthy, simple though the geological features of the District are, they are of much greater interest than is generally the ease in mainly metamorphic regions

The Archean Rocks, so called from their petrological resemblance to the oldest guesses and schists of Europe and America, may be roughly classed as (1) granites, (2) guesses and (3) schists But the relation between the several members of the series has yet to be determined

The older theory, that of Captain Newbold, regards the sehists as the oldest rocks of the series, the sehistose rocks being at a later age broken up by granitic intrusions

The later theory, that of Mi R Bruce Foote, regards the gianites and gneisses as fundamental, the sehists being deposited over them and included in the Dharwar System, a transitional system, younger than the gneisses, and older than the Cuddapah System, which represents the older palæozore age

Captain Newbold, who passed through the District in 1841, regarded the greater portion of Southern India as occupied by two great series of rocks, viz —(1) a metamorphic series, which he termed hypogene schists, (2) and a series of plutonic granites, which he regarded as having penetrated and broken up the hypogene schists. This view is strongly combated by Mr. Bruce Foote, who writes, "There can be no doubt that such cruptive action of granite never took place on a large scale, and that the vast area of granitoidal rock now seen was really the old foundation on which the greesses, and after them the Dharwar rocks, were quietly deposited."

Mr Bruce Foote has accordingly divided the Archæan Series

- (a) Grantoids, which he regards as being the oldest rocks, and correlates with the Bandelkhand Gneiss of Central India
- (b) Gneisses, which he regards as metamorphosed sedimentary rocks, younger than the granitoids, and older than the Dharwar Schists. Newbold's "hypogene schists" thus include both the gneisses of Mi Bruce Foote's Division (b), and the Dharwar Schists

Mr Bruce Foote's opinion can hardly be accepted as final, as more recent work in My sore points clearly to a return to the older

A.— The Archean Series

¹ Page 28 (Bellary Memorr), Mem G.SI, XXV

CROLOGY

Scl st B m i

views of Newbold, viz, that large irruptive masses of granite do exist, which have broken up and penetrated the older guesses and schists A good deal of evidence has been adduced by the Mysore Geological Department to show that the Dharwar Series of schists is largely of igneous origin and is the oldest formation, that these schists have been intruded and broken up by a very extensive series of granitic quersus, corresponding to the fundamental granitoid guess of Mr Bruce Poote and that both have been intruded by large masses of granite and by the rocks of the Charnockite Series 1

Space forbids any detailed technical description of the Archean Rocks of the District A list of references dealing with the District is given in the Appendix to this Chapter

A band of the gold bearing rocks of the Kölar Gold Fields has the late been traced by Mr P Bosworth Smith as far as Malappa londa Hill the traumetion of Salem and Chittoer Districts with Masore State Here it splits into two The easterly branch may be seen keeping about three-quarters of a mile broad and running straight down south It rises in the hills that fringe the Maharija gadai valley on the western side and runs south to a point oppo ito the

The westerly branch starts out to the west of Malappa konda and "standing out conspicuously in a small line of hills turns round south again through Ada konda thus forming the main portion of the hills that border the western side of the Veppana pally valley. The band seems to end with the hine of hills which

village of Maharija gadar and there it seems to die out

drop away by Inttattarat '

Soveral thin bands of schist have been traced east of Krishnagiri but their relation to the main bands has not yet been made out

Much of the District is covered by a very interesting series of (1) The igueous rocks which are now recognised as the 'Charnockite S ries Series' 3 For instance the whole mass of the Shevaroy Hills belongs to this series The Charnockite Rocks are apparently

I for the above I am a debted to Dr W F Smeetl State Goologist Myrere Further information in this interesting contro cray is to be found in-

⁽¹⁾ Repo t of the Cluef Inspecto of M es for the year 1899 append x pages 1 to x11 (Mysore Geological Dopartment) 3 adres 1901

⁽²⁾ Reco de Volumo III Mysore Geological Lepartm n (3) Bullet n No 3 Mysore Geol great Department

The Occur ence of Secondary Augste or the hola Schools by W F Sweeth NA DSc Bangalore 190

Report on Kolar Gold Fields 1889 p 11 g1

For a general description of the whole group see Me 1 1 Geolopical Surrey of I dia Vol XXVIII pr t ; 119 sq The term need for this group of rocks in Germany is pyroxene granulates in Pra ce pyroxene bi cisses Meser King a d Bruce Footo refer to them as syen told gat sees

28 SALEM

CHAP I Grotogi intrusive in relation to both the schists and biotite gneisses already referred to, and are therefore considered to be of younger age 1

The rocks exposed in the neighbourhood of Salem include a fairly complete list of the known varieties of the Charnockite Series, garnetiferous and non-garnetiferous. Those whose composition is intermediate between the acid and basic extremes are by far the most abundant, and are typically represented in the Shevaroy masses, where they are as a rule non-garnetiferous. Basic varieties, however, occur as small autoliths in the more prevalent type of the Series, and also form separate and comparatively large masses of roughly lenticular shape in the old biotite guesses.

(2) Lounger lencous Intrusions

(a) Basic

Dyles

The distinctly igneous intrusions of Salem District form three groups.—

(c) Basie Dykes

(b) The Magnesian Series of the "Chalk Hills"

(c) The "White Elephant Rocks" of the Shevaroy Hills.

(a) Although not very numerous, several of these are of sufficient size and importance to form outstanding features of the parts of the District where they occur "The intrusions are of very ancient date and probably connected with the volcanic outbursts of the Cuddapah System," long subsequent, of course, to the crushing of the gneiss

The largest exposures of these intrusive dykes are met with in the Bāramahāl and in Āttūi Taluk

(b) The Magnesite Series (b) The name "Chalk Hills" is given to a barren tract of slightly hilly ground, north and north-west of Salem Town Over a great part of this tract the surface is whitened by small veins of magnesite, the white colour of which explains the name. The tract covers some twelve square miles, in two areas, stretching from a little west of the Railway, a couple of miles north-west of Sura-mangalam Station, north-eastward to the western foot of the Shevaroys. The northern area is roughly leg-of-mutton-shaped in plan, with the broad end abutting on the spurs of the Shevaroys and much obscured by low jungle. The southern and smaller area is composed of a series of low hills, the highest of which are about 50' above the plains.

I Sir Thomas Holland, who has devoted much time to the observation of these rocks, considers that the Charnockite Series in the vicinity of Salem, though vounger than the biotic guesses of the same area, is not necessarily younger than other biotite guesses in the District. A long junction line which exists between the pyroxene-granulites and the biotite guesses of the Baramahal, will probably afford valuable evidence of the general relations of the two series of rocks, when opportunity for investigation presents itself

² According to Hinda tridition, these deposits are the bones of Jatavu, the eagle king, which attempted to rescue Sita when she was carried off by Rivana, but was slain by the latter

CHALL

GLOLOC Y

"As cented with the magnesite are minute veius of baltimorite ribrous serpentine, generally of pile green colour but, here and here, the largest of these veius (never exceeding 6 in thickness) now pieces of a rich blush green. Weathered and waterworn neces often show rich thits of yollow, brown, red and purple but a the entside only. Of compact serpentine only very small regiments were found in one or two nullahs as publics." A cllow wax like variety of serpentine known as retinalite has lso been found. "Thin coatings of chiledony not unfrequently over the surface of the magnesite, or penetrate the mass of it the halcedony itself is frequently covered with a layer of minute rystals of quartz."

Magnesite also occurs in smaller masses but under very similar onditions at Isvara malai and Singapuram in Attūr Taluk, and icar the Kanja malai

The magnesite of the "Chalk Hills ' was probably formed the action of carbonic acid at high temperatures on emptive peridetites The predominant type of peridetite is olivine rock ontuning like the similar dunite of New Zealand quantities of natuetite and chromite, with sometimes custatite Secondary alteration of the peridotites has resulted in the formation of magnesite chalcedony scrpentine and tale. The action of carbonic acid gas in large quantities and at high pressure on the unstable silicate of magnesia (olivine) would produce carbonate of magnesia and free silier. Most if not all, of the peridetite eruptions of South India are accompanied by masses and veris of pure white quartz containing considerable quantities of earbonic acid gas and the constancy of this association suggests a genetic relation ship The pierolite is probably the result of hydration of the oliving by subtorrangan water accompanying the carbonic acid and included in the original magma. The serpentine is due to the hydration possibly by subportal agencies of portions of the oliving which escaped the action of the carbonic acid | The forma tion of these three minerals is due to entirely different processes. the magnesite came first the serpentino last

Two masses of white quartz are exposed one on either side of the Gundur spur of the Shevarovs This quartz is presumably of

(c) The Wlite Fle phant Rock

¹ Mr Con be wit s I have found weatle ed a d waterwon piec s of baltimo ito rin i g from almost white to d rk ble I lacture I ows the same colour P eccs of apparently massive seigent ne are found in the noithern a e but many show t accs of ar apparently fibr ms structure

Mesers hig and Bruco Foote inferred that the original rock of the Chalk Jills were metamorphic SiT Helland howev r in 189, proved that the primary rocks were periodities (AXIV) (of Records Geological Suivey of India XXIX p 30)

GROTOGY

plutonic origin, there are no signs of the clastic structure distinctive of a quartzite, and no regular arrangement of crystals characteristic of infiltrated vein quartz. The quartz is sometimes colourless and transparent, but usually white, owing to innumerable cavities containing liquid carbonic acid. At the base of the quartz mass which lies cast of the spiir, large masses of crystalline calcite occur in close association with the quartz

Subreiirl Rocks Two forms of subacrial rocks are developed commonly, though not extensively, in the District, viz, the calcareous tufa popularly known as "kankar" (or "kunkur"), and (2) the pseudo-laterite found on the summit of the Shevarāyan and other mountains. The former is formed by the decomposition of lime-holding rocks by rain-water, which deposits the lime, when evaporating, at or very near the surface. The latter is a ferruginous clay incrustation formed on the surface of ferruginous rocks weathering in a damp atmosphere. In the same category should be placed the local aggregations, loose or compacted, of clayey hæmatite pellets often found in, or underlying, highly ferruginous rocks

True peat forms largely on the Shevaroy Hills at elevations of over 4,000 feet 1

Soils

Peat

The soils of the District depend on its geology. The classification of soils by the Settlement Department is not a satisfactory guide to their nature, first because the system of classification is unscientific, secondly because it leaves out of account all except ryotwari areas. Only two 2 classes of soil were recognised at the original Settlement, namely, "red" and "black." White sands and saline and calcareous soils were classed as "red" or "black" according to the classifier's captice. The percentages under each series recognised at the original Settlement for the seven old taluks comprised in the District as now re-organized are as follows—

	I	Dıy		Wet	
	Red	Black	Red	Black	
Hosür Dhaimapnii Krishnagni Ürtankaiai Salem Tiruchengödu Āttür	100 83 92 95 96 99	17 8 5 4 1 20	70 24 41 51 49 35	24 76 59 16 51 65 - 56	

¹ Mem, GSI, XII, p 252

² Except for a small area classed as "Permanently Improved"

³ These inconsistencies do not by any means involve anomalies in assessment Settlement classification is invariably adjusted to the merits of the soil, and sterile sands or saline tracts are usually treated as "worst sort" and assessed at the lowest rates prevailing in the village in which they occur

A few remarkable deposits of true black soil occur in the south of the Baramahal, and in the Balagnat | The best I nown are (1) near Dharmapuri and Adaman kottai in Dharmapuri talok, (2) east of the Vattala malar, round Andattur (3) in the Vanisar valley, (1) in the Kottai patti valley, Uttankarai Taluk the geological origin of these black soils is still a most point-

CHAI I Groway

The grou orest of Salem District are well much mexhaustible By far the most abundant ore is magnetite. This immeral occurs in will defined extahedral crystals embedded in chlorite schist in Ore of Iron comparatively small quantities but magnetite also occurs associated with quarty and forming a schiet in which the ervitals of magnetite are crushed out in the direction of foliation to a roughly almond shape. All gradations in size are found down to an almost aphamitic rock in which the constituent imperals are to the naked eye indistinguishable as individual eristals—a type common to all the groups of iron beds. The incipient expansion of the mass accompanying the exidation and hydration of the magnetite has in main places, been sufficient to produce a rock that crimi bles under the slightest blow, or even between the fingers | These are the pieces exclusively used by the native smelters on account of their frieble nature. They are invariably found in the talus at the foot of the hills and probably are supply the more weathered representatives of the compact specimens occurring in the beds above A further form in which inagnetite occurs in the District is that of segregation from the main mass of the reel into eavities and pockets, as minimierable small eristals. Ma_netite occurs also, together with small eristallised fragments of quartz horn blende garnets and other minerals as said in river beds being derived from the disintegration of the numerous crystalline rocks within the area. In the trappeau rocks, in granites and in the more basic guesses magnetite occurs in disseminated grains but not in quantities sufficient for economic use. In almost any locality in the south of Salem District a magnet dipped into a bed of river sand becomes coated with large quantities of magnetic grains

MINERAL PROFU TO

Homatite is seldom found in large crystals in Salem District In the hills to the south of Namagiripet small erystals of specular iron occur in larger masses of crypto erystallino homatite forming, with quartz a schist bedded in conformity to the adjacent magne tite bearing seams - Frequently both magnetite and hematite are found intermixed with quartz and in some cases magnetito cores have been noticed surrounded by humatite to varying degrees-

¹ The account of iron ores which I llow is taken almost entirely from Sir Ti om's Hollan s Prel n mary Report on the Iron ores and Iron in his uses of the Salem D strict Reco ds of Geologie I Struey Vol XXV p 13 sq

S2 SILEM

tli li l ta protecting in fact munite crystals of martite, which is probably, in most cases pseudomorphous after the magnetic oxide. Hæmatite is quite subordinate in importance to magnetite in Salem District.

Under the action of atmospheric influences, hæmatite takes up meter and passes into tingite and ultimately into gothite and limonite or brown hæmatite. These may be carbonated to produce the verious forms of clay-moustone and chaly bite. Various stages of these processes are represented amongst the Salem iron-ores, especially the production of small quantities of yellow other by evidation and hydration of the magnetite. But none of these ores occur in sufficient quantities to be of value for metallurgical purposes in comparison to the magnetite and hæmatite.

Printes is conspicuously rate in the rocks of the District. Finely disseminated grains occur scattered through some of the intrusive igneous rocks, but not in large quantities

Small ervstals of titamferous iron-ore have been found in some of the eruptive rocks of Salom, but never in large quantities. Pvirhotine, or magnetic pyrites occurs in small quantities, as minute hexagonal prisms, it is of no metallurgical value

Pringmons clays, hmomite pellets, feringmons sands, and leterite frequently occur in different parts of the District; but these non-hearing deposits although in some places valuable as somees of the ractil and for building and other purposes, are developed on a small scale in Salem District, when compared with the commons deposits of richer non-oxide

The most remarkable and interesting of all the guessie rocks in Sale (i D), trict on account of their economic value, and forming, as they do, in many places very striking natural features of the country, contained ling the geologist who is endeavouring to amavel the strict in of the metamorphic region greater assistance than do the country of any of the other groups." The iron ore occurs to a lodes, but in regular helded masses of banded non ore and court assistance is with the guess.

To live principal groups of magnetic non-hids are those of the fore-maker. (2) Göde-maker (3) Singäpuram, (1) Kolli-terri Tuta-maker. Rich leds occur also at Malli-Larar, and the noth fitch of the Partin Hills in Attar Talak, and close to the soften has of Kedde-maker in Salem Talak.

to the extreme year of the list of quality, experience year of the control of the

For some years a London Syndicate has been opening up the deposits of magnesite at the Chalk Hills, and there is overs prospect of a paying industry being in time established magnesite is of very high grade, and its products compare favour ably with these of other localities | Lightly calcined the magnesite can be used for plaster, tiles, prinficial stone, boiler coverings etc "Dead burnt, " i e , submitted to a much higher temperature it is one of the most refractory materials known, and is useful for fire bricks the lining of steel furnaces and other purposes

CHAI I MINERAL LEODECTS

Magnesite

Chromito is to be found in the northern area of the ( halk Hills Chromite and also on the Kama malar In the former locality it was worked by the Porte Nove Company till about 1860

Corundum occurs at Kultamp and south cast of Firmcheaguda Corn Inm Taluk, and in four areas in Dharmapurs Taluk viz. (1) Pappira patti, (2) Rangapurain, (1) near Riva lote, (1) on the Dharma puri Morappur road 1

Gold was at one time worked near Leppana palli, and it is Coli

not known when the working cersed ? Mica was worked about 1897 near Lappadl and Armerimani Mos

in Tiruohengodu Taluk but the stuff was poor in quality, and of no commercial value and the digging was soon abandoned Steatite nu impure hard tale occurs in the gacissie rocks in Steatite

soveral localities in the District, notably on the Issara malai, south of the Ayilpatti Mallikarai road in Attur Taluk and in Onialur Thluk, north east of the Tam mangalam Anagavalli road It is used for the manufacture of culmary vessels for which the material is specially suitable, owing to its power of resisting the action of fire

Kankar supplies most of the lime used in the District. The kankar etc. quality of the lime produced from it is excellent, and kaukar lime is experted in considerable quantities to the Kelly Gold Fields Stone suitable for building purposes is abundant all ever the District | Tuller's earth is an item of importance in Tiruchengodu Taluk whence it is exported to Calicut

No systematic survey has yet been made of the Hera of Salem Front District, and it is therefore impossible to describe ils distinctive features 8 A few words, however, on the ferns of the Shevarous may be of juterest

Near Yeraud every walt is clothed with the Germinim Lern Ferns. (Pellwa geraniafolia), the heart shaped Hemionitis cordata, the

I these have been described in detail by Mr C S Middlem as in Records G S I XXXIX and XXX

² See note on the Kelar Schist Band p 27 supra and the reference quoted in

An account of the chief Forest products as given in Chapter V

CHAP I.

Flannel Fern (Niphobolus fissum) and Asplenium furcatum; the undergrowth of copses is brightened with the pale gieen fronds of Nephrolepis condifolia, and open spaces are eovered with the common Blacken (Pters aquilina) Other common species are the Lace Fein (Stenoloma chinensis), Davallia tenuifolia, the Silver Fein (Cheilanthes farinosa), the Royal Fein (Osmunda regalis), the Oak Fein (Diynaria quercifolia), the Edible Fern (Lastrea aristata), Pteris quadri aurito and Gymnopteris Feer. shady ravines, where running water flows, Tree Ferns (Alsophila latebrosa) are not uncommon, and, on the lower slopes, the Maidenhair Fein (Advantum caudatum) and Palm Fern (Actiniopteris dichotoma) are abundant The Golden Fein (Gymnogramme sulphurea), a Himalayan species, has become naturalised on the Shevaloys Among the later forms, Angiopteris evecta, Lygodium microphyllum, and Microlepia platyphylla are to be met with and, on the slopes of the Shevarayan, Lindsaya heter ophylla has been found, a species occurring elsewhere only on the Tinnevelly Hills. A very pretty fern Cherlanthes mysorensis, is to be found all over the District at comparatively low elevations, such as the Parttur Hills the Baramahal Durgams, at Barur and throughout Hosur Talula 1

FAULA Domestic Animals. Cattle Salem is one of the elief eattle-breeding districts in the Presidency. The elief breeds are three, namely, the Mysore, the Alambādi and the Tiruchengōdu. The first is bred in the forests bordering on the Kāvēri in the Denkani-kōta Division, the second in those round Pennāgaram. The Mysore breed is of larger frame than that of Alambādi, but shorter in the leg. The males of both these breeds are in much demand for draught, and command good prices in the great cattle fairs of the southern districts, never less than Rs. 100 a pair, a good pair of trotters selling for as much as Rs. 400. The Tiruchengōdu breed is of diminutive size, the cows are excellent milkers. The use of cows for ploughing and for baling water is not uncommon in the Talaghāt.

Hoises

In the northern portion of the District the breeding of country points is of great antiquity, and dealers from Madura still resort to Denkani-kōta and Pennāgaram for their purchase A full grown "tat" of four years or so will fetch from Rs 25 to 30

Pony precd-

Efforts have been made by Government from time to time to improve the quality of the breed, but without much success Attempts to encourage mule breeding have also failed

¹ For the list of Ferns I am indebted to Miss H Lechler of Yeicand

The breeding of sheep and Lort's appears to be on the merease

in spite of I orest Reservation 1

I lephants are no longer found in the District, except jungles along the haven, and on the Melagar hills A small Goals herd not uncommonly crosses the river from the Combatore side Bi Ganes in March or April and remains for about a month. In 1901 a herd of five penetrated to within I miles from Deal and kota halriyons were once called the I lephant Hills," and in 1882 a pur of elephants with a calf found their way from the Italia kurchi Tuluk of South Arcot, penetrated the Insadis as far as Motor, and thence crossed the roller and ascended the Yelr gare They then returned em Sun trapet Shortly afterwards the built was shot he two I propern officers

At the beginning of the unreleenth century, tigers infested Tigers nearly all the forests of the District. They are now year rare and occur only in the jungles round Denkamilata straying occusionally into the limits of Dharmapuri Taluk. On the Invadis the last tiger is said to have been shot in 1892

Innthers leavards jungle-ent exet est and other I clude are once found all over the District. In villages such as Raya Lota Uddana pulli Sala_in situated at the foot of rocks kopic a panther may occasionally he seem in the day tim basking in the sun hold b net took up his abode in the lath room of the DPW bungalow at Hirar It is not unusual for panthers to enter the compounds of thouses at Acround, and in 1907 a pet watch dos was carried off hy one

Rewards to the extent of Rs 7830 were dishursed by Govern Rewards ment during the ten years ending 190; for the destruction of wild numals About 45 punther skins are brought in numuelly for round A tiger skin was presented for round at Hoster in 1896. another in 1906 and another in 1909 It is said that only about one in every tifty kills is reported to the authorities. Most of the there and parthers killed are shot in reserved forests, and the shikaris that shoot them are generally reductant to claim a reward for fear of being taxed with the offence of shooting in a reserve without a licouse

FALSI in the Sheet and

CHAP I

Hepl sats

¹ F 1 81 (18"1-_) 44 22 ; F 1 5/ (16/0 7) 57/ 3/3 F 1 91 (1881-2) 108 171; F 1306 (1859 1300) 1 295 1 3 1 1313 (1300 10) 1,010 3 the last f gur x ludes stati iles f Namakkal an i Tiruy patthr

Major If Beyan viti 5 in the early pirt of the nineteenth century speaks of electionis committing great In oc a eng the gard ne round Raya Lota. Ti ty Ye ra an India Vol I p G

For the note on Game I am in lebted to the Hon Mr Justice C G Spe ger ICS

36 SALEM

CHAP I
FAUNA.
Other
Big Game.

The common Indian sloth bear occurs throughout the District in hilly tracts Among the best known localities are the Kollimalais, the Javadis, the Shevaroys, the Chitteris, the jungles near Vēppana-pallı and the Kundu-köta hills Native shikarıs will never shoot bears, believing them to descend from Jambavan, the Bear King, who helped Rāma in his invasion of Ceylon Bison or gaur were formerly common, but were almost exterminated at the time of the Great Famine Small herds of three or four are still to be found in the deepest recesses of the Denkam-kota, I)haimapuri and Ūttankaiai jungles Nilgai or blue bull is very occasionally met within the jungles of Dhaimapuri and Denkaniköta which adjoin the Kävöii Sambur occur in the jungles of Hosūi, Dhaimapuii, Ūttankarai and at the foot of the Shevaroys, but not in large numbers The best place to find them is on the banks of the Kāvēn near Hogēna-kal and Biligundlu, especially in the months of Maich and April, when all jungle streams and pools are dry, and animals are driven by thirst to the Kaveri covert is too thick for successful stalking, and the only way to securo a bag is to beat the jungle Black buck can be found all over the District They frequent the open country and are never found in thick jungle In the Talaghat they may be had at the foot of the Kolli-malais But their principal habitats are round Hosūr, Denkanı-kōta, Matagonda-pallı, Talı, Bērikai and Attımugam, all in Hosūi Taluk 1 Within a radius of six miles of Hosūr there are a dozen herds They are very shy and eautious; onee disturbed, they never stop within five miles Spotted deer (chetal) and barking deer are met with throughout the Barama-The best localities for the former are near Javulagiri, Hogēna-kal, and in the reserved forests of Köttar-patti, Mallapuram Mouse deer, known in the veinaeular as the "goat footed hare," is not unknown, especially in the Javadis caught in nets and easily tamed

Big game is fast disappearing in the District Sāmbur, bison and spotted deer in particular are in danger of extilipation. What with native shikaris and wild dogs killing everything, whether stag, hind or young, the wonder is that any are found A good deal of illicit shooting goes on in the jungles between

¹ Mr J D Ramasubbier writes, "at Onnalavādi, 4 miles from Hosūr on the Uddana-palli 10ad, on the high ground, near Pārānda-palli on the Hosūr-Sūlagiri 10ad, near Nallūr on the Hosūr-Mālūr 10ad, at about the 4th mile on the Bangalore 10ad, on the high ground near Aggonda-halli on the Kela-mangolam 10ao, they are always found, as also near Binna-mangalam, 3 miles from Matta gonda palli, near Tali on the Maru palli high ground, and at Jāghir Karu-palli, 4 miles from Denkani-kōta"

Peansarram and Denkam Lots "Hop as I al especially a the resort of a number of hikaris from Dharmapurian I Pennagaram The land s of the haven at this spot are generally line! with ma I me from which deer that come to drink in the river are shot at might. On a moonlight might each of the emailine will have its tearnt. Ler the I mop an big game is not easy to long for want of efficient best rs Moreover, covert is unlimited and num terrupted and honce the game is difficult to locate

CHALL FAUNA

Wild pig abound wherever there ar jungles and are very one c destructive to craps They are shot in large numbers by villagers Good sport our behad by company at Mallar and working the jungles round the fee of the Il da malan

The common monkey is a regular pest, especially round Salem and Hosne I cut growers tro but to much trouble in warding off their depredations. The Madres I augur (I resbytie gramus) is Mala found in the jumples near Anchetti and in Dharmapuri lalik (1743) and is much sought after its theh being eaten by natives on re " account of its supposed medicinal virtue. It is a jeer illy common on Manukonda malu near loppur. The no turnal Loris lydeller sanus is also not innerminon

Hyenas wolves red dog jaokals and foxes are found every where It is commonly believed that if a gort or sheep is pulled down by a wolf, the fleel will thruc. Another behef is that a man who kills a wild do, will som die. Hence wolves and wild dogs are nover killed by native slukaris. In the days when Mr (now Sir I rederick) Price was Sub Collector, a pack of hounds was kept up at Hosar and foxes and tackals afforded Lood liunting

Otters are common in the Kaveri especially above Homena I al Talls and may often be seen swimming down stream 30 or 10 in a pack During flood time they infest the creeks and inlets along the kaveri banks. Hares hedgehous porcopines the mongoose and the pangolin may be met with all over the District

Though not a famous shooting District, Salem at least provides Small Game what is dear to the heart of overy tree sportsman,-a mixed bat" The number of small tanks in the District especially in the northern taluks is legion These tanks are visited in the cold sea on by numbers of teal and dnok, and the latter owing to the coolness of the Mysoro plateru and the Harrmahal, seem to defer their migration till later than is the ease in other plain districts Most of these traks are not so big as to render the dook macees sible Besides duck and teal of all varieties in the tanks the wet lands irrigated by the tanks and on the foreshore frequently

38 SALEM

CHAP I.

contain a fair sprinkling of snipe. In the dry fields that must be erossed to reach the tank, a quail is seen, now and again, to bustle out of a field of gram, or from a tuft of grass on the field margin. On the stretches of uncultivated, and often rocky, uplands lying between the villages, partridges, sand-grouse, plover, occasionally a hare or two and sometimes florean are to be found. The bushes lying along dry water-courses afford a shelter to which they betake themselves at the first alarm. Bustards may be seen in pairs along the Kāvēri banks when the water is low. Woodcock visit the higher hill ranges in small numbers in the cold weather. Green and blue pigeon, pea-fowl, spur-fowl and jungle-fowl may be added to the list. In short, most of the feathered species characteristic of South India are met with in the District.

Snakes

Snakes are represented by no less than 48 species 1 None of these are peculiar to the District, but Lachesis macrolepis has hitherto been recorded only from the Ana-malais, Palnis and Shevaroys, possibly it occurs on the Kolli-malais and other hills of the District Only three species of poisonous snakes are common, namely, the eobia, Russell's viper and the common given viper The krait (Bungarus candidus) is less common than elsewhere, the other poisonous species are rare. Some of the harmless species bear an extraordinarily close resemblance to some of the deadliest, for example, the young python or "rock snake" and Engr conicus to the Russell's viper, the rat snake (Zamenis mucosus) to the eobra, and some of the Lycodons to the dreaded krait, the harmless species in each ease being much more numerous than the poisonous ones The reported human death-roll from snake-bite in Salem District between 1885 and 1906 was 3,499, an average of about 160 annually The average number of reported deaths among eattle is 50 per annum

Mahaser I fra point the waters of the Kaveri below the Cillegena I d I alls but they are very shy Cariatu Carp (Barbus I caractus, 1 nm sel kinda) and Red Carp (Loleo fimbrichus, 3 h Tam ven kendar) abound in the haveri and prawns are common the chief fi lung centres on the haveri are at Sularjadi and near I rode. In the runn season, when the tanks are full haver fish find their way up the tributary streams and our to be found in tanks field by these strains many miles from the haver itself

In the larger tails especially in the big tail at Birth the fresh waver sharf (Hallo io allu, I am value) attains considerable size. In minor strains and tails several species of carp are to be found, e.g., Letes Ion'i is (Tam karimann or karimuli kendan) "Chilwa (Pam valuelini, three or four species), I are a (Tam kolsrinjan), L call in, I logit, Barlus inclaimate, mi B cittatus, B distati B ricropagon, B financiatus B dubus B borancus Murral (Oph cept alus maritius Tam viral), Black Murral (Osticatus Tam kurvan) Louth (Lepidocept aluthitys thermalis Tani usari) "scorpion fish" (Socobranchus fo silus, I am kelutti) and Silundis gan, tica (Tam ponatti) are all of local connutrical maportan e. During the breach in the Grand and I over Amaikats in 1809-10 "Hilsa (Clufea ilutha) were traced as far np as llogena kal. Calla luct anom were introduced into the Birar lank in 1810-11 by the Fishery Department I of (Anguilla beng censis Tam vilangu) and the sand oil or spine cel (Mastacembelus armatus, I am aral) are sometimes caught in the annatat pools of Atter Lalak

L IVII I

¹ For the note which follows I am indebted to Sir Frederick \ichoson K.c.; r

## APPENDIX TO CHAPTER I.

## References.

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2 Memons of the Geological Survey of India, Vol XII--

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3 Memoirs of the Geological Survey of India, Vol XXVIII, Part 2, pages 119 to 249

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4 Memoirs of the Geological Survey of India, Vol. XXX, pp 103 to 168, with map facing page 168

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5 Records of the Geological Survey of India, Vol XXIV, pp

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(a) Preliminary notes on some Corundum localities in the Salem and Coimbatore districts, Madras, by C S Middlemiss, pp 39 to 50

- (b) Notes on the Ultra-basic Rocks and derived minerals of the Chalk (magnesite) hills and other localities near Salem, by C S. Middlemiss, pp 32 to 38
- 8 (a) Records, Geological Survey of India, Vol XXX, pp. 16 to 42

On some Norite and associated Basic Dykes and Lava-flows in Southern India, by T H Holland

(b) Records, Geological Survey of India, Vol XXX, pp. 118

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9 Report on the Kolar Gold Field, and its Southern Extension; by P Bosworth Smith, Esq, FGS, Government Press, Madras, 1889 10. Manual of the Geology of India, R H Oldham (ed. 1893).

OHAP II A PRIHIS TORIC bleonical stone perhaps representing a phallus. No scrapers or spindles have yet been discovered, and there is nothing to show what neolithic man ate, and how he was clothed, the "slick-stones", however, indicate that the ait of weaving was not unknown. The favourite materials for implements are hypersthenegranite, dionite and diabase. Except at the Bargūr "Factory" no neoliths have been found in situ, and no ancient habitation site has yet been traced. The implements are turned up by the plough of the modern Malaiyāli, gathered into shiines, and worshipped as gods. A few bits of neolithic pottery have been found on the Shevaioys, some of those fragments have been ground into circular discs about two inches in diameter, and these were probably used as pawns in some game.

Neolithic Factory

Near Bargūi in Krishnagiri Taluk an interesting discovery has been made by Messrs R Bruce Foote and P Bosworth Smith "To the east of Varatana-palli, about two miles north of the 149th milestone on the Madias-Bangalore Trunk Road, there is a large doleratie dyke which seems to be a continuation of the 'Mysore mine trap-dyke' Under the temple hill here it will be seen that the dyke branches into two veins of about equal size The rock, which forms the two small branches, is a fairly eoarsegrained dolerite, giving a hackly fracture, but at the junction of these two, where the dyke rises in a small hillock, the vein, although more than three times the width, is composed of an exeeedingly fine-grained stone, having a highly conchoidal fracture, so much so that the stone has been used largely for hatchets, etc., by the old palæolithic men, and specimens that have evidently eome from this vein ean be found on many of the durgams round From the number of flakes and "wasters" found on the hillock, it can be readily seen that this has been an old chipping ground '1

The workmanship of these Baigūr celts is very ciude, they are incicly chipped, and neither ground noi polished. Mr Bruce Foote concludes that they were probably rejecta, left behind because too bad in form to be worth advancing to a second third and fourth stage.

Iron Age

Relies of the Iron Age are abundant, but they have not been systematically investigated. A monograph by the Rev Maurice Phillips, published in 1872, is the most recent work on the subject. Dr. Phillips classes the tumuli as (1) cromlochs², or tumuli lined

¹ P Bosworth Smith's Report on the Kelar Gold Field and its Southern Latinsion, Government Press, Madris, 1889, pp 20-21

The use of the word "cromlech" is not here strictly accurate, the term being properly confined to circles of upright stones

44

JHAP, II A Premis-Toric guinding the pattern, filling in probably with oxide of tin and exposing the stone to heat. The enamel is very hard, cannot be touched with a kinfe, and is not acted upon by strong nitric acid. The non implements most commonly found are knives or short swords, from 12" to 22" in length, but they occur in such a crumbling state, that it is difficult to procure one unbroken

These tumuli are, as elsewhere in South India, popularly associated with the Pāndava brothers, and are known as Pāndava-Kuli or Pāndava-Kōvil, terms as valueless historically as the epithet "Cyclopæan" in Greece, or as the "Nimiod" legends in Babylonia. With the usual inconsistency of legend, the carris are also said to have been built by dwarfs, a span or cubit in height, who were endowed with the strength of grants. Pāndava "pits" and "shrines" are found all over the District, notably on either side of the Morappūr-Harūr road, in the vicinity of Kundām, and on a hill near Gummalāpuram. Some urns were discovered at Mundagambādi when the Yereaud Ghat road was constructed, and a bill-hook about 2½ long was found with them

History eneral hatacter of alem Hisory

The History of South India is the record of a never-ending struggle between the peoples of the Decean plateau and the peoples of the south, an unceasing ebb and flow of nations The borderline between these contending forces is formed by the Eastern Ghāts, which run in an irregular line from east to west, from Kālahasti and the Tirupati Hills of Chittoor District to the Nilgiris and the Palghat Gap It is on this border-line that Salem District is situated, and the history of the District is essentially the history of a march land Moreover, the physical barrier of the Kalrayan-Shevaroy mountain ranges has been in the past of vast political importance, and the history of the Baramahal is for the most part a thing apart from that of the Talaghat Geographically the Talaghāt belongs to the ancient Kongu country, which comprised most of what is now Coimbatore District, together with the taluks of Karūr, Nāmakkal, Salem, Tıruchengōdu and Ōmalūr history is dependent on that of the Chola country (Trichinopoly and Tanjore), and in a less degree on that of the western districts of the present state of Mysore The history of the Baramahal, on the other hand, is dependent on that of the ancient Tondaimandalam1 (the present South Arcot, Chingleput, and North Arcot Districts) and, almost as intimately, on that of the eastern districts of Mysore, and the hinterland to the north of them (Cuddapah, Anantapur, and even Bellary) Hence it is that Salem District has never formed a political entity, and therefore

¹ See below, p 46 for an explanation of the name Tondai mandalam

claims no separate history of its own Wedged between the Decem and the plane it has owned allegiance in turn to Pallava Chôla, and Pandya to Manyakhutal, Dornsamudra and Vijava magar Ruled at one time by the Vicerov of a distant I'mperor at another by his fendatory vissals placed on the highway of conquering and vanquished armies, plundered again and again by Pathan and Maritha freebooters and by local adventurers ever reads to profit by the weakness of a suzeram, fought over by Madney Navak and Mysore Odevar, by Harder Ah and " John Company', too peer to support a capital, a dynasty or an army of its own, and loo important strategically to be left in peace by a powerful neighbour, Salem District has had a troubled past

The I diets of the Mauryan I mperer Asola (272 231 BC) depict the three historio kingdoms of South India, Chola, Chica and Pandyn as friendly independent states. The southernmost Mauryan in emption is at Siddapur, in the Chitaldrug District of Mysore and between the Mauryan I mpire and the Dravidian hin doins a broad belt of forest intervened It is possible therefore, that in the Mauryan period Salem District was covered with primeval jungle. If it were worth claiming, it must have belonged to Chara or Chula

On the death of Asokn (231 BC) his empire erambled (2) Roms The three kingdoms of the south did not share in the Mauryan deens. Their nintual wers no doubt kept them virile B C Julius Creer was ma ter of Alexandria and the Romans at once began to develop the Red Sea trade It is certain that, by the beginning of the first century of the Christian era a vigorous trade was e tablished between the South Indian Kingloms and the ports of Lappt In 17 A D a further impelus was given to commerce by the discovery that taking advantage of the monsoon wands a shorter and safer course could be steered to the Malabar Coast The most noteworthy articles of commerce were the pepper of Malabar, the pearls of Ceylon, and beryl Beryl of the colour approved by Roman society under the Julian Linguistics was available at only one spot in the then known world, viz . nt Padiyur in Combatere District Large heards of Reman coins have been found at Madara the old Pandyan capital, at Karar thoold Chera copital, and at Pollachi, Savadi palaiyam and Vellalur in Combitore Most of these coms belong to the reigns

HIPTOR (1) Meur

I Aven

CHAP :

B HISTO

¹ In G F Report for 190 pare 3 Dr II lizach questions tl o correctness of the generally accepted identification of the Bushtrakuta capital with Malkled in tle N zam s Do Linions

² Vide Mr R Sewell in I R A S XXIII pp 91-637

46 SALEM

CHAP II I ANCHNI HISTORY of Augustus and Tiberius, a few to Claudius and Caligula. It is clear that a regular trade route existed from Madura to Coimbatore via the Kāvēri valley. Hoards of Roman coins have also been found in the neighbourhood of Bangalore. It is not known what trade the Romans had with the Decean at this period, or whether the traffic thither passed via Coimbatore. In any case, it is certain that, in the first century AD, Salem was touched on the south, the west and the north by peaceful, prosperous states, and though it is unlikely that the trade routes actually passed through Salem District, the country must at least have profited indirectly.

It is in this period that some scholars have placed the golden age of Tamil literature, the age of the Tamil Sangam or Academy when Paranar, Kapilar, Triuvalluvar (the author of the Kural) and a host of other literary luminaries flourished. Not the least among them was the poetess Avvaiyar, who flourished under the patronage of Adiyaman Neduman Anji of Tagadur 2 It was then that the Chēra King Senguttuvan ruled from his capital at Vanji, on the West Coast at the mouth of the Periyar, his dominion extending into the Kongu country, and the Kolli-malais were the seat of Government of the Chēra prince Mantharam Sēral Lium-It is true that the existence of a matured 'lamil civilization in the first century A D is not supported by epigraphic records, but it is difficult to assign the zenith of Tamil literature to any other period, and it is haidly conceivable that the coins of the Julian Emperors of Rome would be distributed so freely over a eountry not well advanced in culture 3

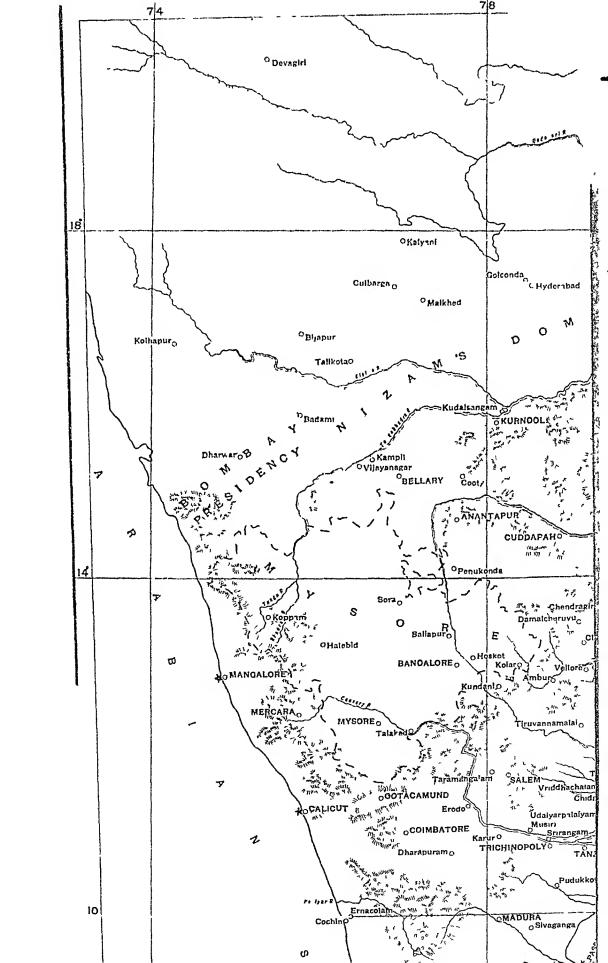
II THE

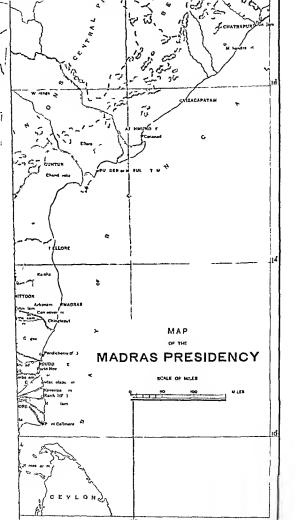
On the death of Nero a change came over Roman society Luxury waned, manners became simpler, and the eastern trade declined. The History of South India remains a blank till the 4th century AD, when the Pallavas are found firmly established in the east coast country, known for centuries after as Tondarmandalam.⁴ The Pallavas appear to have ruled from several

¹ Combatore Manual, II, p 363, Indian Antiquary V, p 237 ² Dhaimapuii

³ See Ancient India, p 336 sq and The Tamils Eighteen Hundred Years Ago, pp 100 and 107

⁴ The modern districts of North and South Arcot and Chingleput Tondaman (=Tonda king) "Tonda" may have been a country or a people. The tradition ascribing the origin of the word to the administration of the Pallava country by a Chōla prince Adonda, born to king Kokkilli by a Nāga princess, is a late invention to account for the origin of the Pallavas "At the time when this story was invented, the Pallavas were probably looked upon as the outcome of a mixture of Chōla and Nāga blood "—Mi V Venkayya in G O No 1070 Rev of 1904. Of a note by Mi S Krishnaswami Ayyangai in "Celebrities in Tamil Literature"—Ind. Ant. Vol. XXXVII, p. 235









CHAP. II II THE PALLAVAS

(1) Ganga-Pallavas. descendants ¹ of Pallava-malla, and the "Later Pallavas," who may represent either the successors of Chitramāya, who led the "Diamila Princes" and was slain by Nandi-varman Pallava-malla's general Udayachandra, or the descendants of Paramēsvara-varman II, whose throne Pallava-malla had usurped ²

The kings of the so-called Ganga-Pallava Dynasty are distinguished by the piefix "Kō" (=King) and "Vijaya". as part of then proper names, and, as in the case of the Pallava kings, then names terminate in "varman3" Though the area over which they ruled was large, then civilization must have been inferior to that of their piedecessors, most of their coolds being set up to commemorate the death of heroes in cattle raids. Their records are found in the districts of Tanjore, Thichinopoly, Chingleput, the two Alcots, as far north as Gudimallam, and in the north-west of Salem District 4 The Cholas seem to have acknowledged their overloidship There are several names, however, of rulers bearing the titles of this dynasty whom it is not easy to locate. At Hanumanta-puram, near Pennagaram, in Dharmapuri Taluk, there are two inscriptions of the 17th year of one Vijaya Isvaia-vaiman, whose name is also mentioned in an inscription at Hebbani near Mulbāgal 5 The 'Rāya-kōta Plates6'' are dated in the 14th year of one Kō-Vıjaya-Skandasıshya-Vıkıama-vaiman and record a grant made at the request of "Mahāvalı-Vānarāja", re, the Bāna There is yet another name, that of Kō-Vijaya-Narasımhavarman, whose inscriptions have been found at Kil-Muttugui, in

¹ According to the unpublished Vēlūr-pālaiyam Plates, "Danti-vaiman" (see below note 3) was a son of Pallava-malla JRAS, 1911, p 522

The inscriptions of the "Later Pallavas" occur in the districts of Tanjore, Chingleput and the two Ariots The political relationship between the Ganga-Pallavas and the "Later Pallavas" cannot be satisfactorily made out, and it is possible, though at prosent evidence is wanting, that the two lines may be identical. No date can be fixed for the "Later Pallavas," and there is no evidence to show that their rule extended into Salem District. See J.R.A.S., 1911, p. 522, and G.E. Report, 1910-11

^{3 (1)} Danti-varman reigned at least 51 years

⁽¹¹⁾ Nandi-vai man " 62 "

⁽¹¹¹⁾ Niipatunga varman " 26 "

⁽iv) Aparājita " 18 "

There was also a Kampa-varman whose reign lasted at least 23 years. He appears to have been a son of Nandr-varman and brother of Nandr-varman He may have been a co-regent with or independent of his brother. It is certain that the reigns of some of these rulers overlapped.

⁴ G E 1904, p 7, paragraph 13

 $^{^{5}}$  Lp Ind VII, p 21, of Ep Carn Vol X, Kolar, No 211 of Mulbagal Taluk,

⁶ Ep Ind V, p 49

⁷ Ep. Ind. IV, p. 360 and VII, p. 22.

49 HISTORY

North Arcot, and also in Mulbigal Taluk, one of these mentions the chief of Tagadur Nad, the modern Dharmapuri 2

Another relie of the Pallava Lappre survived in the territory north and east of the Talakad Gangas, namely the Nolamba Pal lavas, descendants perhaps of Pallavas who settled in the Deccan after the sack of Badum by Narasımha varman I (642-655 A D ) The territory occupied by these settlers became known as the "Nolamba vadı 32,000,' the nominal number of villages com prised within it

Another principality which attained a precurious indepen (3) Banas dence with the fall of Kanchi and Bidom was that of the Banas whose territory is described as being Vadagavaliyin merku a term which may mean either "the country to the west of the Audhra Road, ' or "the Western portion of the Andhra Road ' & Vadnan value was the name of the district over which the Binas ruled Their territory certainly extended over part of Mysore and part of Salem and North Arcot and their inscriptions are found as far north as Nellere Their capital was probably at Tirus alam in Gudivattam Talnk of North Arcot, anciently called Vanapuram They were essentially guardians of the Ghats A rock inscription of one of their knigs occurs at Raya Lota, and from the Raya kota Plates' above referred to, it would appear that the Barama hal was ruled, in the uinth century by Bana kings under the suzerainty of some collateral brauch of the Ganga Pallava family

Advantage had been take a of the confusion into which South (4) Wester India was plunged on the fall of the Badami Empire by a prince Gargas

CHAP !

( _) Nolam

Pallayas

II THE PALLAY.

¹ Ep Carn Vol V (Kolar) No - of Mulbagal Taluk

² Mr Krisina Santri suggesta (p 63 of GE Roport for 1910 11) that the major portion of the North Arcot district with the bordering portions of Salem and Kolar were even in the eather I allava times under the awry of local chiefs the olal ed in a way some distant relationship with the ruling dynasty of the I allayas I at in II o confusion that followed the asurpation of Nandi varmau Pallava-nalls they tri d to assert their independence with Rashtrakuta and and that under Ampatungs or perhaps in his father a time they succeeded in establ sling themselves as a dominant dynasty

The strategic importance of the Bana territory can be abundantly illustrated from history eg the defe t of the Naw b Dost Ali khan at Damal cheruve in 1 40 the defeat of Anway ad din in 17 1 and most of the campaigns of Haidar Ali and T pu against the British

^{*} The Banas traced Herr descent from the demon Malubali but their connection with the Seven P godas (Mahabah puram) is due to nothing but fancy bec use there is no evidence whatever to show that their territories extended so Il e Seven P godaa Mamalla puram or Mahamalla puram were evidently called after the Pallaya Narasımba varman one of whose t tles was Mahamalla tho Great Wrestler - Sec G L LJOJ para 6 and Rice Mysors G z tieer I 300 sq

OHAP. II
II. TIII
PALLAVAS

(4) Westien Gangas of Ganga race by name Sıvamāra He was the hereditary ruler of what was known as the "Kongal Nad Eight Thousand" There are records in Mysore which may be assigned to him, one of which mentions him solely by name, without any regal title of any kind but uses a technical expression which stamps him as holding a rank and authority considerably greater than those of any mere local Governor, and others which speak of him as the "Kongum King," a term applied to all his successors. His date has been tentatively fixed as 755-765 AD He was succeeded by his son (or grandson) Srīpmusha Muttarasa 1 His title at first was the same as his father's, but there is evidence on his inscriptions that he gradually felt his way to independence. He is known later by the title "Mahūrāja" and finally he adopts the full titles of a paramount king "Mahārājādhirāja" and "Paramēsvarā" The territory he ruled over coincided more or less with the southeastern portion of what is now Mysoie State, it was technically known as the "Gangavadi 96,000" 10, a province of 96,000 villages, his capital was Talakad, a sand-buried city on the banks of the Kaveri near Kollegal His reign was a long one of at least 42 years, and his dato may be tentatively fixed as 764-805 A D

III FIRDAL

The period extending from the middle of the eighth century to the end of the tenth may be called the Feudal period. It opens with the subversion of the Bādāmi Chālukyas by the Rāshtrakūtas, and closes with the subversion of the Rāshtrakūtas by the Chālukyas of Kalyāni. The Ganga Pallavas struggle for existence for a century and a half, and finally fall before the Chōlas. Chōla expansion is checked for a time by the Rāshtrakūtas and their feudatories but the fall of the Rāshtrakūtas is followed by the conquests of Rājarāja the Great, and by the end of the tenth century the political forces of South India are once more concentrated in the hands of two hostile Emperors

Character of the period The Feudal period may be conveniently divided into three phases, each phase dependent on the tone of Rāshtiakūta rule—

- (1) A phase of war and consolidation coincident with the rule of Gövinda III, 783-814
- (2) A peace phase, answering to the long reign of Amōghavaisha I, 815–878 A D

¹Two Vatteluttu inscriptions (GE Nos 211 and 212 of 1910) have recently been discovered at Odda patti, near Bommidi Railway Station, dated in the 27th and 7th year respectively of Sripurusha. As Odda patti is situated almost in the extreme south-east corner of the Baramahal, it would follow that Sripurusha's sway extended over the greater part, if not the whole, of the northern taluks

(3) A phase of anarchy answering to the period of Tuishtra kuta decline (878-973 A D ), with a short period of revival under krishna III (940-968)

CHAP II

By the beginning of the ninth century the Rashtrakuth Govinda Green III in an inster of the Decan By establishing his surgianty over the Western Gangas of Falakul, Govinda III indirectly influenced the history of Falent District for the next two centuries. Supurisha Multarasa was not permitted to enjoy his paramount title for long. It is known from Lishtrakuth records that king Dhrium mig risoned a Ganga prince, and that Govinda III is released him from a long captivity and sent him back to his own country. This prince aliused his captors a generosity and Govinda III was "compelled to reconquer the Ganga who through excess of pride stood in apposition to him, and to put him in fetters again." This would be about \$10 A D.

The name of this adventurous prince is not given. It appears that Muttiran had two sons the elder Swamara II and the sounder Runa vikruma. It is claimed in the spurious Manne Grant that one Swamarn won a name for himself by victories over the armies of the Rashtrakatas Chainly as and others, and that he defeated the countle s easalry of Dhravn which had overring the abole earth " It is possible that Sixmu in If was entrusted with the command of his father's armies and during the companie was defeated and captured by Dhruvn that on his futher a death he was liberated by Govinda III, "to take up the leadership of the Gangas," and was crowned by him as his va sal (about A I) 80a) It is possible that Sixamara II on regaining his throne rebelled and that his second captivity let in his younger brother to the Western Gaugn succession If the mipri oned Ganga prince was not Sivaniara II ho must have been Sripurusha Muttarisa bunself, and his assumption of imperial titles would be the im mediate cause of his downfall. It is certain that Mattarasa 8 son Rang vikrama began to reign about \$10, and that he was a loval vasal to the Rashtrakuta kings It is also certain that about this time the Western Ganga dominions were divided and that the eastern portion became a soparato State under Sivamara II and his descendants with their capital at Kolar

Govinda III was (c 815 AD) succeeded by his son Amögha varsha I, whose reign extended to the phenomenal length of 62 years. He was religiously minded a devout supporter of the

Aı oghavar sha 811-877

¹⁷¹⁰ Kolar Gang s were — ( ) Sinam ra II ( ) Inthirdpate I (3) Maranimha (4) I ethirifati II iluntimalla

CHAP II.
III FEUDAL
PERIOD

Jain faith and a great patron of literature He enjoyed to the full the fruits of the great wars of Gövinda III, kept at bay the Eastern Chālukyas, and resigned the sovereignty in extreme old age to his son, the Yuvarāja Krishna II

The march land enjoyed comparative peace during this reign; it is a period of political marriages, suggestive of the palmy days of mediæval chivalry An alliance was made between the Ganga-Palla vas and the Rāshtrakūtas, and the Ganga-Pallava king, Nandivikrama-varman, whose reign lasted at least 62 years, took to wife the daughter of Amoghavarsha 1 The Bana king, Vikramaditya I, acquieseed in the overlordship of the Ganga-Pallavas relations between the two branches of the Western Gangas appear The Kölär Ganga Sıvamāra II was succeeded by his son Prithivipati I, who seems, like Amoghavarsha and Nandivikrama-varman, to have enjoyed a very long reign His daughter married the Bana Vikramaditya I, and he was in close alliance with the Ganga-Pallavas The Talakad-Gangas appear to have enjoyed a period of peace and prosperity under Rana-vikrama (son of Sipurusha-Muttarasa) and his son Rajamalla (c. 840-871) The latter eemented an alliance with the Nolambas by giving his daughter Jayabbe to the Nolamba king Nolambadhija, son of Pallavādhirāja

Rīshtrakūta Dechne

Tuu-Parambiyam. The death of Amōghavarsha in 877 A D marks the beginning of Rāshtrakūta decline, and the weakness of his successors was the signal for unrest in the South

The Ganga-Pallava Nandi-vikrama-varman was succeeded by his son Nripatunga, who appears to have been the most successful monarch of his line. It is significant that, during his reign, the Ganga-Pallavas abandoned the Ganga emblems of elephant and swan, and reverted to the bull crest of the ancient Pallavas. He directed his energies towards extending his dominions to the south in the direction of Triehmopoly and Tanjore

The advance of the Ganga-Pallavas was, however, checked by a counter-movement of the part of the Pāndyans under Varagunavarman, who ascended the Pāndyan throne in 862-3 A D ² The struggle culminated in a pitched battle, fought at Tiru-Parambiyam near Kumbakōnam, in which Varaguna was confronted by the united forces of the Ganga-Pallavas, under Aparājita, and the Kōlār-Gangas, under Prithivīpathi I; Prithivīpathi I was slain, but Varaguna was routed and the Ganga-Pallavas were saved for a while

4 G L 1907, p. 67,

¹ Ip Ind VI, p 66, cf Mysore Gazetteer, Vol I, p 307

53 HISTORY

The battle of Lim Paramlusam was pregnant with results The rum of Varanua proed the way for the Chola I mpire about 880 A D a prince named Aditsa I ascended the Chola throne According to the Kongu desa ray il kal he conquered Kongn in 891 AD The statement is consistent with certain ins riptions 1 copied at Salem and I muchengodo. But his greatest achievement was the unvasion of Tondai mandalam, the defeat of Apartuta and the complete subsersion of the Ganga Pallasas

CHAP II III I PEDAL F) RIOD Chola f innir lditya l

In 906 7 Aditya I was succeeded by his son Parantaka I, a larantaka 1 olever statesman and an able soldier. This reign extended to 948 A D His inscriptions have been found from Cape Comorin to Kalahasti in Chittoor His capture of Madura led him to adopt Madura Londa 's and his records at Salem and Turuchengodu the latest of which is dated in his 37th year, provo that nuder him the southern portion of Salem District was a settled and orderly province of the Chola dominions

Meruwhile the Baramah d become the field for Nolamba solamba aggrandisement Raja malla it will be remembered had given his Aggression daughter Javabbe m marriage to the Nolamba king, Nolambadhi raja Their son Mahandra, a nephew through his mother of Butuga I succeeded to the Nelamba throne in or before 878 9 AD He seems to have been of a turbulent disposition. He waged war on the Bluas and claums to have destroyed them He certainly ousted them from the Biramahil for an inscription of his has been found at Dharmanuri dated 892-3 A D and Nolamba rule continued at Dharmapuri till 930-1 AD, the date of an inscription of Mahindra s great grandson Irida 8

2 GF Non 632 633 640 of 1905 give the ep thet Madirai Konda and are dated respectively in his 3.tl _Oth and _ th year Tley record gifts of gold for temple lamps There are sev ral otl er macriptions of Parakesari varman at Tiruchengodu which may or may not be his. The in cription of he Parake sari varman in the Sakayanesvara temple of Salem dated in the 5th and 6th tegnal years probably belong to 1 im (See G F 1888)

¹ Ih Chôla kings call d them cives alternately Rujskesars varman and I ara kesari v r an Th latter litle was adopted by Ia antaka I and therefore the former was applicable to Idilya I The early Cholas of this lynssty give no otler name. The records of the later sembers of the family usually give n d stinctivo name Inscriptiona of Rujakë a v rman are found at Salem (e.g. (1 + Nos 47 and 49 of 1884) and at 1 wuclengodo (eg Nos 6°5 627 and 029 of 1905 dated respectively u the 16th 14th a d 13tl regn 1 vests) These are all gifta of gold for feeding Bral mans. It is not unbkely that the Tirusheugtdu inscriptions are of Aditya I

G L No 198 of 1910 Mshendra was succeeded by his son Ayyappa two of who e inscriptions occur at Dlarmspara viz GE Nos 301 and 30 of 1901 which have been edited by Mr Arishna Saatri in Ep Ind Vol X pp 44 aq Ay appa was succeeded in turn by his son Anniga and Anniga by his son Irula The last of the line was Diliparasa See G L Report for 1010-1 p G

CHAP II,
III FIUDAL
PIRIOD
Fall of the
Banas

The overthrow of the Ganga-Pallavas by Adıtya I deprived the Banas of their heieditary allies, and the attacks of Mahendia 10bbed them of half then territory Vikramaditya I, the loval vassal of the Ganga-Pallava Nandi-vikramavaiman was succeeded by his son, Vijayaditya II, whose inscriptions, dated in 897 and 904 A.D acknowledge no suzeram His successor, Vikramaditya II, threw in his lot with the Rashtrakutas and allied himself with Krishna II The Kölär-Gangas were wiser. Prithivipati I, the hero of Tun-Parambiyam, was succeeded by his son Mārasimha, of whom little is known. His son, however, Prithivipati II, otherwise called Hastimalla, boldly threw in his lot with Parantaka I. Some time prior to 914 A.D Parantaka attacked and wiped out the Bana kingdom, and set up the Kolar-Ganga Hastimalla as loid over it 1 The choice was a wise one, for Hastimalla's father's sister had married the Bana Vikramaditya I Hastimalla adopted the Bana black-buck banner and bull crest, and ruled as a faithful Chōla vassal so long as the Chōlas remained paramount 2 Parāntaka, in his endorsements on the two Udayendiram Plates of Nandi-varman Pallava-malla confirmed those aucient Pallava grants, and indicated thereby his ambition that the Cholas should rebuild the Empire which the Pallavas had lost

Revolution in Talakad

There is reason to believe that the policy of Mahēndra was inspired by a revolutionary movement among the Westein Gangas in Talakād Rājamalla was succeeded in about 870 A D., by his son Butuga I Butuga I was followed in about 908 A D by his son Ereyappa, a prince who is nowhere shown in the inscriptions as Yuvarāja Perhaps an explanation is found in the fact that in 891-2 a Ganga prince, Rāchēya Ganga by name, was slain in battle by the Nolambas All the available evidence goes to show that Ereyappa was a close ally of the Nolambas, and hostile to the Rāshtrakūtas, and it is possible that Rāchēya Ganga was an elder son of Butuga I, and that Ereyappa, after the Nolambas had slain his elder brother, took advantage of the temporary weakness of the Rāshtrakūtas to form an alliance with the Nolambas and throw off his allegiance to the paramount power 4

Butuga I, 870-908

Butuga II, 940-953

Rāchēya Ganga slain E 891-2 ?

Ereyappa, 908-938

Rācha-malla--slam 938-9 by Butuga II

¹ See Udayendiram Plates of Nandi vaiman Pallava-malla and Hustimalla, Ep Ind III, p 142 sq, and SI.I, Vol II pp 361 and 387

² See also the Sholinghur inscription, Ep Ind IV, No. 32, p. 221, where Hastimalla is called also Vira-Chola

s It is interesting to note that Mahēndra himself, his son Ayyapa and his grandson Anniga, all mairied Ganga princesses

55 HISTOR'S

The above explanation is supposted by what followed on I recoppe a death, in about 938 AD I recoppe was succeeded III bereau by his son Richa malla shortly after hrishna III sace ciled to the throne hrishna III at once formed an alliance with one Butuga, hisha atti who married his old renter he valla. Within a scar of I resap pa's death, this Butuga had with Krishna's help slain his son Racha malla and required in his stead. In the language of the inscriptions. Richa malla was a poisonone tree which was uprooted, and Butuga II was a pure tr e which Erishna III hall planted in his place. It is a probable conjecture that this Butuga II was a son of the La haa Ganga slam by the Nolam bas in 891 2 A D , and that the resolution effected by Arishna 111 was merely the restoration to the Ganga throne of the rightful has which I recappe had supplaided

The m tallation of Butuna II was a shifful streke of diplomacy. Take 1 of on the part of hyrishua III Partly as down from his wife and partly in return for the slaving of Richa malla, the new Ganga king was entristed with a large extent of territory. Ari him a confidence in Butuan was not inisplaced. With his western fluid protected here has III was free to advan a southward and curb the ram, ambitious of the Chelas The Chola dominions were inval d and within a year (949 950 A D ) a pitched battle was found at Inlloan (near Arlanam) the Chola forces were routed and with Butuga's assistance the Chila prince Litigiditya was slam? Hastimalla the Kolfr Games made a virtue of nec vity and became the vassal of the victor

Krishna III ruled for about 20 years after his great victory at 14 hiratata Takl dam Butuga II die I about 211 AD Of his grandson Richa Ganga who appears to have succeeded him little is known

About 963 A D Marasunha acceded to the Western Games throne and proved himself the mainstax of the Rightrakuta power. One of his first exploits was to crush the turbulent Nolambas for this service he was rewarded by his suzeram with the Nolambavadi province of 32 000 villages and he adopted the title Nolamba Infinitala, "Death to the Nolamba race Ho also acquired the Santalige 1,000" These acquisitions to other with

CHAL II FFE1 :

¹ Fp Inl \1 p "0

Revallas lower consider of the Port er 38 th Beltoin 300 the kl ik d 0 and the Bs foud "O Fr killing it chai alla Butuga II was awarded the Cangavadi 90 000 in other word he tok over i toto the Ganga dom mons

^{*} For this service Butuga II was revarded with the Banavase 1º 000 Bee Ep Ind Vol VI p 57

Banavas grantelly krad na III to Butuga II it I to ber con mered from the vicerors to whom Butuga I ad cutrusted It

CHAP II.
III Frunal
PERIOD

his hereditary dominions, made him one of the most powerful monarchs of South India, and he was able to assist Krishna III substantially in his eampaign against Gujarat But the days of the Rāshtrakūta Empire were numbered Within a few years of Krıshna III's death, the Rashtrakuta Empire was subverted, in spite of the loyal assistance of Marasimha, by Taila II, the founder of the Later of Kalyani Chalukyas The Western Gangas did not long survive In 974 Mārasimha abdicated in favour of his son Pānchāla-dēva and "died in the practice of religion at the feet of a Jain teacher named Ajitasēna at Bankapur, starving limsolf to death by a three days' fast" Panehala-deva attempted to recover independence, but was shortly afterwards defeated and slain by Taila II A son of Pānehāla-dēva named Rācha-malla succeeded, and an inscription of his shows that he was reigning in 978 A D He aimed at independence, and the events that led to his downfall are not known. He was the last of his line his death the Ganga dominions seem to have been absorbed in the Chālukya Empire, as it was from the Chālukyas that the Cholas took Gangavadı

IV CHOLA
PERIOD
CHOIA
AECENDENCY.

Rījarūja I

It took nearly fifty years for the Cholas to recover from the blow dealt them at Takkolam in 949-950 A D In 985, after thirtyhve years of prostration and dynastic dissensions, Rajaraja T, the Great, aeeeded to the Chola throne In A.D. 997 the Chālukya Taila died This event afforded Rājarāja his opportunity, and in the following year he launched on one of the most remarkable campaigns known to history He overian Gangavādi, Nolambavādi, (Bellary), Cooig, and Vēngi, the capital of the Eastern Chālukyas By his conquest of Vēngr he put an end to a thirty years' period of anarchy, set up a king of the old Eastern Chalukya line, and shortly afterwards gave his daughter in marriage to the Vengi Prince Vimaladitya, who afterwards became In 1002-3 AD, he had subdued Ceylon, Quilon and Kalingo In 1004 his army invaded the Deccan a second time, and his son Rajondia, the Crown Pinco, captured the Western Ganga capital of Talalad His last recorded exploit was in 1013-4 A.D, and this is probably the year of his death

The Cholse Chelots in Diel

The history of the eleventh century is mainly a history of the dual between the Cholos and Western Chalukyas, the details of which do not concern Salem District. Though Gangavadi

I in inscription of L kelimismur in Dhurwii District, give him the Interior if title Parari nears.

Withouth Chota Berr, Ki w of Three Crowns, in , Inne Kingdoms Of Icl 3rt, XXII p. 65

³ He could ref keep it. It was foundary to Vilaminathy V, 1609-11. A D

57 HISTOR'S

changed hands several times, Chain sover maty in the District probably remained undisturbed. It the end of the century honours were even between the two continuing powers

CHAP II IV CHALL PERICI

Lorn liministrative purpos s the Chola dominions 1 were divided. Chola into six provine a called manfilams, each of which comprised what was, prior to the conquest, an independent kingdom. Fach the fit eath randa'an app are to have been named after an Imperor who Citury conjucted it, or Vierros whose rule over the province was sp cially distinguished? but the foreign names did not always

admini trati n ir

- display the familiar traditional anames. The aix mandalame wer , (1) Ton las mandalam otherwise called Invanigon la Chola mandalam after latyldhirlyl I t compris d roughly the Pallava country 10, the I ast Coast plants from the Southern Pennavar to its northern namesale
  - (2) Chola mandalam the Chola country proper (Tamore and Leichinopoly)
  - (3) Rimin mandalam the Pandya and part of the Lorala country (Madura, Tumevelly, and Travancore)
  - (I) The Kongu country otherwise called Adhiritaria mandalam or Chola Kerala mandalam .
  - (a) Gan at kenda Chola man lalam, molnding the Western portion of the Gauen country :
  - (6) Nigarili Chela mandalam, embracing the Lastern part of the Gauge country together with the Bunking lom

The Northern part of Salem fell within Nigarili Chola mandalam, as is proved in inscriptions at Mallapurams (near Palakodu) Tirta malai and I rupp atter . The Southern part of Salem District was included in Konga Konga comprised the whole of Combitore District, as well as the Salem Talaghat and was divided into three portions North West and South Konen The southern limit of Northern Longu was probably the Kaven the present District of Combatore falling within West and South Kongn In the time of Rajendra I and Vira Rajendra I Kongn was known officially as Adhirajaraji mandalam?, under Kulot tnaga III it was known as Chola kerala mandalam under Vikrama Chola as Vira Chola mandalam, a term which was

I relusive of the long; co ntry which remained throughout a dependent Seo de S Krishnaswami tvyanesr e Ancie i India | 1,1 Cf., lowever Mysore and Coor, from the Inscriptions p 86 and My ore Ga ettes V 1 1

p 333 Ti e terms used a cro frequently changed The Cholas also changed the names of to vasthey conquered e.g. Inlakad became Rajarajapuram but the new names did not nequire permanence

⁴ GE No 18 of 1 100 6 G F No 213 of 1,009

⁵ C E No 640 af 190

[&]quot; SII Vol 111 page 31

CHAP II
IV CHOLA
PERIOD

centinued under the Pāndyan¹ rogime, and even into the time of Aehyuta Rāya and Sadāsiva ²

Some mandalams were in turn divided into kōttams, and the kōttams into nāds, but in Salem District it would seem the word kōttam was raroly used, and the general term nād was applied to beth the larger and the smaller divisions. Thus in an inscription at Kambaya-nallūr, Puramalai-Nād is spoken of as a sub-division of Tagadai-Nād, and in the Mallāpuram inscription. Tagadai-Nād is a sub-division of Ganga-Nād, which in turn is a sub-division of Nigarili Chōla-mandalam. The Ādaiyūr-Nād is mentioned in an inscription of Tīrta-malai. and an Eyyil-Nād in one of Tiruppattūr.

In the Talaghāt the inscriptions speak of the Kīlkarai Pūndurai-Nād,⁷ the Vada-Pūvāniya-Nād,⁸ the Elukarai-Nād,⁹ and the Elūr-Nād ¹⁰

V HOYSALA PFRIOD The Twelfth Century

Conquest of

Gingavädi hy the

Hoysalus

The twelfth century witnessed the decline of the Chōla Empire and the final ruin of that of Kalyāni In about 1116 A D, an event had taken place which was fraught with peril to both Chōlas and Chālukyas

The Heysala Ballālas wore originally foundateries of the Western Chālukyas, and their first capital was Bēlūr, in Hassan District of Mysere

In 1104 A D Bitti-Dēva, better known as Vishnu-vardhana, succeeded to the chieftaincy ¹¹ Himself an able seldier and statesman, he was ably supported by a general of Ganga stock called Ganga Rāja. There is a significance in the prominence of Ganga Rāja's claim to Ganga descent and his distinction as one of the three chief supporters of the Jain religion ¹² It shows that the movement he led was a patriotic and religious revolt. He established his capital at Halobīd (Dorasamudra), and reduced Nolambavādi to obedience. But a richer proy awaited him

At the opening of the twelfth century, Gangavādi was Chōla territory, in charge of the Adigaimān of Dharmapuri The Chōla

munister of the Hoysala Nurasimha I

¹ See Tuuchengodu inscription of Jutä-varman Sundari Pandya-G E No. 682 of 1905

² The term is found in unpublished translations of G E Nos. 19, 21 and 22 of 1900 kindly supplied me by Mr V Venkayya

³ G E No 9 of 1900 4 G E No 18 of 1900

⁵ G E. No 662 of 1905 Cf G E No 204 of 1909, and Report for 1910, p. 88 Cf also J.R.A S, 1911, p. 811

⁶ G E No 248 of 1909. 
⁷ G U No 646 of 1905 (Triuchengodu)

⁸ G E Nos 19, 22, and 27 of 1900 (Tau-mangalam)

⁹ G E No 21 of 1900 (Tara-mangalam) ¹⁰ G E No 13 of 1906 (Namikkal)

¹¹ Rice, page 337, Di Fleet gives as his earliest date 1117, his latest 1137 A D.
12 Ch'imindaraya, minister of Maiasimha the Talakad Ganga, and Hulla, the

50 HISTORY

tile was not popular. The Cladas were fore cuers, and out of sampathy with the peopl. They had ruthlesds districted the Jam to uples and trained I upon the lead relies in The fruit was rus for I ching Ar hou randhana maaled team, art h muted the Chila Govern rint Inlah el and eastur I the americat Gam, a can tal

CHALL 1 II 1 11A C191 1

O tensily the Horsely conquest of Gangarth and under taken on behalf of Ludius analbaras Chalukan sur rain But Vishin and sange as I had If a formulal based, and the prevoled he at the dangerous. He claims to have cap ared hofte sa lel herator and overron her in There more a en to dis relit thes that us then, here other respects the langua, out his insert that in high a in high the There is however no crider a that he off a class feel all in the Birmushil or Talaghit He doesn' claim to I are described the Sal in or North Arect Gliste and probably his operations were confined to West ra houng The Colymph rity in Northern houng and the Bira mal il apparentia remannel u absturbs i for another centura

H rece in

The immediate successors of hal tunen I are lett r haref I nown as patrons of lit rature than as warriers. Vil rains Chila. Kuletting as son, where name any are in an inserip ion at hamlers willier, appears to have maintained the practice of Chola rule In the re an of Rapelluraya H (1171-66) however the Chilas became suroled in a war I ween rival claimants to the and out Pandanu throne which lasted two generations and at our tun threat nel the very existence of the Chola power? Isauendra Chola I had set up a m mlar of his own hous as ruler of the Pindyns and this line became known as ' Ch in Pandyns" By the middle of the twelfth century these Chola Pandyns had died cut and the throng was claimed by reads of the old Pandya stock The Chols dominions were manded by the Singliniese and though in the end Kulettunga III was able to expel the invaders, and set his nominee, Vikrama Pandya, on the Pandyan throne, the re-establishment of the Pandyan kingdom was fatal to the Chula power

¹ to satur les been identife I with Coi : latere but mor pr bably it al ould be id atife ! with a place known as La ! ligars in ti s ! unganar /ac ladari wlich is call d hountfu in nucient inscriptions

² Vikrama Cl čla (1118 113 ) Aulettunga II (11.3 111) Rajar ja II (1118 1163) R J thiraja 11 (1103 1181) Autotturga 111 (1178 1 1 ) R jaraja 111 (1 16-1 18) It |endra 11 (1216 1_65) Thu hatfal dates of each rel rare ti ose astronomically verifically beef hellorn; that reminal lates are based on the last regual years as yet available from epigraphic records So by Ind IX 1 03 sc l

^{*} Sec G E 1899 paras _3 az

60 SALEM.

V. HOYSALA
PURIOD
Adigaimans
of Dharma-

That the decline was appreciated by the Chōla feudatories is evident from contemporary history of the Adigaimāns of Tagadūr, the modern Dharmapuri. The princes of Tagadūr were known for many generations by the titlo of Adiyama or Adigaimān. Who the early Adigaimāns were is not known. In the Tamil Periya-Purānam an Adigan is said to have fought against the Chōla King—Pugal Chōla. In the Pāndya giant of Jatilavarman Nedunjadaiyan, one Adiyan fought against the Pāndiyan king at Āyiravēli, Ayirūr and Pugaliyūr, and both Pallavas and Kēralas are said to have been his allies. A Chēra king, known from Tamil literature claimed to have conquered his capital Tagadūr

When Vishnu-vardhana drove the Cholas from Talakad,3 it would appear that the Adıgaıman of Tagadur was Governor both of Gangavadı and of Nıgarılı-Chola-mandalam In the twentieth year of Kulottunga III (c 1198 A D ) the "Lord of Takata" (Tagadur) was one Vidukādalagiya-Perumāl, son of Rājaiāja-Adhika (Adigaimān), alias Vāgan Vidukādalagiya-Perumāl claims to have been descended from one Elini, a scion of the family of the kings of Chēra 4 An inscription of his at Kambaya-nallūi, 5 dated 1199-1200 AD, describes him as ruling over the three rivers—Pāli, Pennai and Ponni (Pālār, Pennaiyār and Kāvēri) But the most significant records connected with him are two political compacts discovered at Chengam One of these, 6 dated in the 20th year of Kulöttunga III, is an agreement between two chiefs in which one Sambuvarāyan undertakes that (1) as long as he and the other party to the compact lives, they shall be faithful to each other: (2) in ease alliance or hostility has to be declared by either with Pıranda-Perumal, son of Rajaraja Adıgan, it shall be done with the approval of the other; (3) he (Sambuvarāyan) will not join the enemies of the other party, neither will he enter into transactions hostile to the interests of the other party. The second compact 8 appears to be a sequel to the first, and Vidukādalagiya-Perumāl is a party to it along with the two chiefs mentioned in the first declares that (1) as long as the other two chiefs continue faithful to him he will be true to them, (2) their enemies shall be his

¹ In Ep Ind, VI, p 331, it is stated that Adigai = Thuvadi near Cudoalore and that Adigainan = "Lord of Adigai"

² Ind Ant, XXII, pp 66 and 73

³ Supra p 59.

⁴ See Inscription of Tirumalai near Polur, edited in Ep Ind, VI, p 331, cf S.II, Vol I, p 106.

⁵ See G E No 8 of 1900, of Ep Ind, vi, p 332

⁶ GE No 115 of 1900, GE 1900, p 13

^{*} Their names are Karikala-Sola-Ādaiyār Nadalvān and Sengeni-Ammaiyap pan-Attimallan alias Vikrama-Sola Sambuyarāyan

^FG L No 107 of 1000

enemies, (3) his enemies shall be their enemies. (1) he will form no alliques with certain other chafs. It is clear from these resorts that the Lord of lakata was virtually an independent prince though owing a nominal allegiance to kulottongs 111 and the standard an atmosphere of political lawle sames and treachers consistent only with the growing rottenn as of the Chola power

Clica II 1 Hoy at a LKRC (

Meanwhile dienster had overtaken the Chalukvas of Kalvani The history of the short lived Italachura Dynasty (115) 83 AD), and the persecution of the I me seat seet, the brief revival of the Chilinky as and the final partition of their territory latween the Yalavas of Devagiri under Bhillams, and the Housalas of Dorasamadra under Ballala II a grantson of Vishan sardhana B ti la ti do not man hately one rn Salem District. In 1191 Ballala II assumed the titles of a paramount over up, and by 1196 A D the Housels I mpir was firmly estable hed

C llaps 1 th Kalyari Chilakyas

The bustors of the thirteenth century resolves it. If into a duel lioyests between Horszlas and Pindyas | Kulo tunga III dud about 1215 | Pantyan A D , and was succeeded by his son Hajardja III (1216-1218) 1216 Marayarman Suntara Pantya II assuded the Pandyan In about 1220 the Hoyesla Ballala II have to his son Arrasi nha II . Almaly by I213 AD the Hoverlas had been driven from their northern territories by the warlike Yalasa Surhans Laking the line of least resistance Narasimha II extended his dominions southwards and adopted the policy of propping up the tottering Chola power. It is known that Vira Som stara son of the renging Hoysala Narasiania II was in Combatore by 1224, and that a year later Narrannha II recogniced Ruarin III as overlor | By 12213 the Hoyarlas had established a capital at Kannanar, within five miles of Srirangam. This was a strategio move Maravarman Sundara Pendya I claims to havo burnt langore and Uranyur and presented the Chola country ' Narasianha II clauss that 'lile a thunderbolt he eleft open the rock that was the Pandya Ams . This succests that the Hoysalas interfered in a civil war amon, the Cholas, and remetated Rajarija III after he had been temporarily ousted by a rival claimant who owed his elevation to the Pandans 5

¹ See G 1 1906 para 27

An inscription of Assaslmha II has been found at Adams, kettal dated 1234 A D (G L No 01 of 1910)

OF Report for 1910-1911 p 81 Of Lp Ind vii ; 102

This is in an inscription at Harshar in Blysore dated 1 94

GI 1900 paragraphs 0 and 30 It is inferred that on likka a Teluga Chola from the North and the Ganapati of Orissa took part in the war It is also e njecture i that Rajendra Chola III may have been a rival class ant but the history of the remod is obscure

CHAP II V Horsaga repiod But Rājarāja III was to suffer another unpleasant experience. A Chōla feudatory, Perunjinga by name, who claimed Pallava descent, and adopted the title "Lord of all the earth," rose suddenly against his overlord, and, with the help of the Singhalese, seized his person. Narasimha, who was in his capital Dorasamudra at the time, marched to the rescue, defeated and captured the rebel, reinstated the imprisoned Chōla and adopted the title "Establisher of the Chōla Kingdom". These events took place prior to the year 1231–2 A.D

SALEM

In 1233-4 AD, Narasımha II died, and was succeeded by Vīra-Sōmēsvara This monarch maintained his ground, and lived on peaceful terms with the reigning Pāndya, Māravai man Sundara-Pāndya II (1238-51), acknowledging him as overlord.² On the death of Māravai man eame a change. His successor Jatāvarman-Sundara-Pāndya I (1251-1261), who claims to have "conquered all countries," drove Vīra-Sōmēsvara out of the Chōla territory. It is doubtful, however, whether he made himself master of the Salem Talaghāt.

Vira-Rāma. nītha Vīra-Sōmēsvara appears to have died about 1254 A.D., and shortly after, the Hoysala Empire was divided between his two sons; Narasimha III received as his portion the greater part of what is now Mysore, Vīra-Rāmanātha succeeded to the remainder, and fixed his capital apparently at Kundam to protect the "Aimy Road" from the Bāramahāl to Kōlār Records of Narasimha have been found dated 1293 A.D., and the latest record of Vīra-Rāmanātha is dated in his forty-first year (1295 A.D.). The

¹ This title was also adopted by Vira-Somesvara. An inscription of Rajn-raja III (G.L. No. 208 of 1910) has been found at Adiman kettar dated 1241 A.D., six years later that that of Narisimha II above referred to (G.L. No. 1 of 1910), and at the same place is an inscription of Somesvara dated 1247 A.D.,

GI, 1999, paragraph 13 of GE, 1907, p. 69, where Someswara is apoken of as uncle (or father inclus) of Maravarman II. Of also GL. Nos 138 and 156 of 1891

² In 1261-5 it is certain that Kannanur was in Pandyan posic 3ion. Sec. 6, L. 1995, p. 55

^{*}Sec. (c.), 1600, paragraph 27, where some of the inscriptions of Jata varmon Said. -Pandya discovered at Trincheng ida ere tentatively assumed to the tracking of that name. If this issumption is correct, it follows that from the arriving arid by the Hoys lass index Vira P mandtha, and that as a final correspond to place under Jatavarman Sec lara 1 and 11. The arm is to vit of a from the records, but in view of he look, vi, published, the care is a final individual and all more probably to a tributed to Jatavar and edge of the look of the l

The first of the fill the transfer of the first of the string of the str

The control of the temperation of the second of the second

63 HISTOR'S

CIFAT II

1 HOTELLA PF RICI

territori s of the latter were extensive, for his records have been found from Tradingoody District (1262 A D )1 to Bellary (1275-7) 2 and the whole of Salem District seems to have come under his rule, as his inscriptions are found in Tara mangalam (1268 and 1271 A D ), Riva lota and Adaman kottar (1960 A D ), while those of his son and successor Vira Vissanatha, who reigned for about four or five years only, have been found at Kambaya unillar's Kundani and Truppettar (1288) . The history of this period is obsum. There is reason to believe that towards the close of Ramantthas reign, an effort was made to extend his authority over the portion of the Hoverla territories that did not belon, to him . Hut the attempt was not successful, for by the end of the century the whole Hoysala I moure was remnited under Ballala III, son of Ramanatha s rival brother Narasimba III

Meanwhile, in the south the Pands as had been steadily neroseh the on the Hoyerla possessions. The fiction of Chola rule was for a time preserved under Rajendry III (12 to-67), and then it vanished In 1268 Marayarman Kulas khara I succeeded to the Pandyan throne, and he continued to reign till 1308. He has been identified with the " Kales Devar' of Muhammadan writers - In 1275 Jatasarman-Sundara Pandya II was ruling apparently as a coregent and he continued till at least 1290 There is every probability that he was the "Sender Bands' of Marco Polo who touched on the Coromandol Coast in 1292, and that he was the real conqueror of the Salem Lalaghit who left his inscriptions at Lara mangalam and Thruchengo in

^{*} See Ep Ind v p 310 aq GF \os 23 21 2, 30 f 1,00 f22 647 and 644 of 1905 and No of 1906 The boundary between Hoysola and Pan lya during 11 e latter 1 alf of the Thirteenth Centary fluctuated in u most perplexing monner The Pandyan kings of this peri I are tin deted by I rofessor ki lborn in Fp Ind Vol 1x pp 20 20 -

l Jatayarman kulaséki ara	1130- 210		
2 Maravorou o Sun l ra Pandya I	1910-1935		
3 M raverman Sond ra Pandy II	1238 J to 12 1		
4 Jatuvorman Sundara Pandya I	12-1-1201		
. Vi o Paudys	12 2 3 to 126		
6 M ravarigan kulasékhara I	1263-1306		
7 Jatayarman Sundara Pandya II	1275-6 to 1281		

GF No 9 of 1902 (Aubil) and 51 of 190 (Tiravellaral)

OF Nor 33 and 31 of 1901 from Logali in Bellary District

^{*} G E. No 20 of and 20 of 1900

GE No 20 of 1910 8 Nos 11 and 10 of 1900

And 2 0 of 1909 Of Fp C rax p XXXII in cription of Visyatutia at Furubar in Cl Itamani Talok (Ct 4 )

⁷ Marco Polo d scribes the province of Malabar as divided between five kings all brothers who were consta thy at war with each other. His account is strongly corroborate i by Muhamma lan writers. See hule a M reo 1 olo II P \$31 s 1 (ed 1903)

⁸ Maravorman kulosekhara II 1314 132

w nar

D to blood I be been time after Hotel A D I lie events CHALII

of the next half century are no new to mirror! The latest Al America I nown dat of the Lirs Dyna v is 1156-" A D. B tre in the death of Dan Linn and the land las fear names our It to be in mir eran whether the name wer to the proposition critics. There exists a facilities and is that the religion him sair men of parentary and that on by them the Improducer rais! Little was ils to je spold ruler in the Saw of the Silver family which try lated and from Yalu, and claim Ir late: hip with the real family of Amara. many On of the family balan Man of hall to be man and fr hampall in bis exploit a agent the Sulpin of Malier Man dage a granten bar milan topnat pomer durate the latt rialf of the fifte with a riers the lemman composited with of and the t Chinal per and all with parts of Scale Ar Callagab, ha the and Man a Linth the war name the Pales and Saltan, Mohamma I Shah II (1163-62) what a at lat this persit a Matarin Master in Lts Comerscrem were the il fill offth Imports this proceed " line that Silme Sare tills on all a real luring this rella he General, I same of the full family the remains Minsolil sin a high-shired I that Nars inline tyriet that n thun, but a ban, f rot re and pracut the I more falling a 173 to its her liters f > the Sulting of Guller-s With the a mich he has funnit renally nerve of the inte he is rhugh sir I the thren hims if an I allene I the king to (* 1) Incidat of this neurration cannot at present be fixed It me but taken the between HEG-7 and HOG-6 AD Silma Nary unha lal not empore lib royal you r long before

he di l Helft tro roun, son and appointed es recut the s n of his ellether favors by name Nara's Naval The ellest n was mor level by an enemy of Narrea Naval to lynn o limit on the regent 3 Hus a t forcel Names Mark ale at 1501-2 A D to a some the supreme authority. The Silava a sen, Immeli Nara simha was dood from the three and allowed to remain as a netty Ruja at Pennken la, ther gent Narea Nigal founded the

¹ G F 1 0 1 1 1 1 2 4 * Hen meagh nie Sir fa Han (1) Will Juna ( ) it ja ekiara (3) Viro, Lia (i) ir liaD uni ya

Of the Millitry man I Viragalal ar the t tyreninent The Brat I s lat sr m, r, f r 1111 9 to 18 1 11 (vil file 1900 para 1) Viragikel it elgite ring I t eer fe tent 11 g. It enmi It jageblare or rai 11 5 9 nl 1160 1 the tre ne state ef ejigragly it in fardly positi as trett relli

^{* &}quot; t 10 inm 4 Selp Id vii | 71

OHAP II, VI VIJAYA-NAGAR Third of Tuluva Dynasty of Vijayanagar He was succeeded by his eldest son Vīra Narasimha, who, after a short reign gave place to his younger brother, Krishna-Dēva-Rāya, the greatest of all the Vijayanagar Emperois This double revolution did not seriously disturb the eivil administration of the Empiro An interesting inscription at Buddi-Reddi-patti appears to refer to the infant son of Sāluva Narasimha, under the name of Tammaya Dēva-Mahārāja, and speaks of Narasa Nāyaka as his agent

While these events were in piogress in the Hindu State, the Bahmin Empire was subverted, and its place was taken by the five kingdoms of the Deccan, which played an important rôle in the sixteenth century?

The Third of Tuluva Dynasty, Under the Third Dynasty the history of Salem was as uneventful as under the First—An inscription of Kiishna-Dēva-Rāya the Great has been found at Indūi, 3 west of Dharmapuri, and another at Thuchengōdu 4—The latter records an assignment of markettells for the upkeep of certain festivals—Two inscriptions of Achyuta-Rāya have been found at Tāra-mangalam—Of these, 5 one records a grant of the proceeds of certain taxes for the upkeep of a matam, the other 6 a private grant of a village for the maintenance of a temple—His successor Sadāsiva was a mere puppet in the hands of his minister Rāma-rāja—An inscription of his reign has been found at Kāri mangalam 7—and another at Tāramangalam⁸

Talıköta

In 1565 AD, the glory of Vijayanagar was laid in the dust by the combined armies of the Decean Sultans, on the field of Talikota The capital was given over to pillage for five months and ceased to exist The catastrophe was sudden and unexpected. It plunged South India into the most terrible anarchy known to

G.E., 155 of 1905, vide G.E., 1905, para 44
 Imad Shahs of Buar 148

Imad Shahs of Buär1184-1572Add Shahs of Bujāpur1189-1056Nicām Shahs of Ahmadnagar1490-1626

Parid Shahs of Bida 1492-1609

Quto Shahs of Golconda 1512-1688

^{*}GE No 13 of 1900 *GI No 651 of 1905

GE No 21 of 1000 (No 3 of Mr Sewell's Lists, Vol I, p. 200), dated 1511-2 1 D

⁶ G L No 28 of 1900, dated 1539-19 A D

⁷ GF No 5 of 190 '

tift of village by one of the Mudalis of Tara mangalam to a temple called Rim Kud t

With State of Goldond and Karm Baril Shah II of Bidir.

67 HISTOR'S

history an anarchy only terminated by the storm of Seringapa tan in 1799 A D

CHAP II VII 1 Go 1, 1

Talikota

The immediate effect of Talikota was the razing of the Imperial City, and the flight of Tirumaly, with the puppet king Sadasiva to Penukon la A ros fumeant at such a timo was grave danger, and if any relies of imperial power were to be saved the removal of Sudasian was a political necessity. Hence after 1569-70 A D Sadasiva disappears and Tiruanala Lecomes I mperor

The truncated I impire about this time was divided into six viceroyaltics--

(1) Andhra

(3) Madura (4) Chandraguri (5) Gingee

(6) Tanjore (2) Karnāta The Andhra or Telunu districts round Pennkonda were ruled directly by the Laperor In 157, AD Liminala died His elde t (2) son Itanga II succeeded him at Pennkouda mother son, Rama III, was entrusted with the Vicerovalty of Karnata with bead quarters at Seriagapatam, and a third son, Venlata I, ruled in Madura As a matter of ferm the inter at Penukouda was regarded as Lunperor, but his authority over the other two vice royalties varied according as his personality was strong or weak This qua i partition of the I inpire marks the lines of political cleavage during the coventeenth century which is in the main a record of the struggle between Mysore and Madura, with a shadowy Raya flitting from place to place in spasmodio efforts at

picoing together the shattered I mpire of his angestors The time was ripe for inilitary adventurers The meinbers of Dissolution the imperial house quarrelled among themselves \licerous and local chieftains carved out principalities on thoir own behalf Banalur and Aukusagari, Hosur and Deakani kota, Salem and Amara kundi heermo the capitals of princelings while the Jana deva Rayas of Chemnapatna ruled the Biramahal and a large strip of the Mysero plateau stretching to the Western Ghats These lesser principalities however, were soon eclipsed by the

rising states of Mysore and Madura

The role of Ruma III at Seringapatam was weak, and the local (1) Rise of On Rama s death, his young son Trumala II chieftsins rebelled was sent to Madura, to tho care of his unelo Venl nta I, and Seringa patam was left in charge of a vice regont In 1586 A D Ranga II of Ponukonda died, and the whole I inpire passed to Venkata I like young nephew Tirrimala II theroupon proceeded to Seringapatam. and as umed an attitude of hestility to his imperial uncle This coolness led directly to the taking of Seringapatam by Raja Oderar of Mysoro whose act was countonanced by Vonkata I and whose actual pos essien was confirmed by the Raya in 1612 A D



the hands of Colonel Mackenzie from which it appears he was born in October 1652 and died in 17181 The name is as ociated with Inla malar a hill overlooking the Kuveri in the south of Namakkal taluk and the Namaklal fort is aid to have been built by a prince of the line

CHAI II VII 150 17(1

The Units Mudalivars ruled in power and spleudom the most dan erously exposed prominee of the kingdom. Kaseri purmit on the right bank of the Kay ri was their strategic capital, command ing, is it does one of the principal pas es to the Mysore Plateau The centre of their power seems however to have been Tara man a lam, where they built a costs temple. It is said that their dominious extended as far as Inla vasal to the cast Dharapuran in the west, and Karur in the south? The forts of greate t trategie importance held by them in Salem District were Omalur and Attur A glance at the map will show that the dis position of these forts quarded against an invasion from Mysore haven puram guarded the foot of the only that at which the Madura dountions touched Mysore' Omalar creed as a pointe dappur against any force proceeding by the routes through Toppur or Perumbilat In this quarter the petty Policars of Denkam löta Ratungen, Alambadi etc intervened between the two creat rival Aftur commanded the shortest route to the coast, and guarded uninst any flank move on trichmorely by way of the Vellar salles The Gatta Mudalivare are also asso emted with Amara kundi, Sanlaridrug, Brinchen 5du Mecheri Idauga salai, and Polainpatti Salem itself appears at loast during part of the seventeenth century to have been ruled by an indopendent Poligar, Chemiappa Nayaka, whose name tradition also connects with Penkarai kettars

The opening of he tilities between Mysore and Maduri is The Madara obscure for want of accurate dates and synchronisms. It would uppear that early in Tirumula Navaka s roigh, Combatore was invaded by Chama Raja v ho penetrated as far as Dindigal and was there checked by Lirumala s ablo Loneral Ramaponyon The

Myrore duck

Macker a Manuscripts I D

Another acc unt gives I raya mongalam (in Kokkara) ni et Mitta 9 m l s SW of Tiruclen odu on the kave i) as ther athern hant of their dominions and Anlytr ii Blavani falik as He vestera boun lay

² Broba ia Vol I p i speaks of Kurari p ram as an important outpost with two or thym forts In havel and Chikka k val which protected it from tle ggress as of the Hill Polig re

Fo further details regard g the Gatta Madal ya s see below Vol II pp 2 9 and 64 st Amara kunds and Tara ngal m Cf p 95 sv I obert f loaf fo

⁵ Cf Vol II pp 28 and C and the suggested identification of the Mora mangalam of Robert de Nobili with Mara mangalam p 9 p



and Carnatic Payinghat) and hestowed as a jughn on Shahir who fixed his head quarters at Bangalore !

CHAP II 111 1 65 1/1

Later on (the date agun is uncertain) the Raya, aided by Masore made one last attempt to recover his nuthority Tirumala threw open to the Muhammadans the pre es into Mysore which he commanded, and the last flicker of the great Hunda I inpire was

Kantirasa Narasa Raja adopted the policy of appropriating kantirara territory whenever he could do so with impunity According to Maras Wilk the tool several places in Combatore from Gatti Mudalivar m 1041 A D Six years later, ho served Ratingger from one Itabel Rao, and in 1652 he was strong enough to take from Bu ipur the Western Biramahil, including Viribhadradrug, Pennagaram and Dharmapuri In the same year he tool Denkam lots from the Itabal Rao, from whom he had wrested Ratangua In 1653 he again raided Combatore, and tool several important fortresses from the Madura foundators In the next voir, llosur was tal en from one Chandra Sanlar

The reigns of Kantirava Nara a Huja and Tirumala Nayaka closed in 1609 A D with one of the most vindictive wars on record The offensive was taken by the Mysoreans who threatened Madura itself Thomaders were then driven buk, and the Madura historians claim that Mysoro was invaded, its king captured and his nose cat off in revenue for the cruelty of the Mysoreans who had out off the noses of all their captives

From 1609 Madner declined and Mysore grew powerful The A cendency latter State was ruled in turn by two capable men Dodda Dova of Mysore Ruja (1659-1672) and Chikka Desa Rija (1672-1704) In the reign of the first named, the latter repulsed a desperate attack made on Lrode by Tirumala's successor, Cholkanitha Nayaka of Madura, in combination with the Navaha of Gingee and Venkou of Tantoro in 1667 | The raid ended in total failure, and Dodd's Deva Raja wrested Erodo and Dharipurim from the Navala, and Omelür from Gattı Mudalıyar

Chikka Deva Raja was the ablest statesman of his time except Chikka Dev Sivan him clf The Loy note of his policy was friendship with the Baja Mughal Aurangzib His financial reforms his stienuous home administration, gave stability to his authority Whenever he could do so without affront to Aurangzib, his extended his

¹ His summer residence was at Nandi and I y ninter residence at holar There is no reference in Mysoro history to this cutting off of to noses although there are abundant allusions to insults of this character in literature and macr ptions There is mention for instance of I ala Odeyar laving whipped across the body like the loly thread the Odoyar of Karugahalli for some moult

72 SALEM.

OHAP. II VII 1565-1761 The Mara-

thas.

dominions by conquest Between 1675 and 1678 A D he brought his frontier in contact with that of Bijāpur

The aggressions of the Maiāthas, however, checked his enterprise. In 1664 Shāhii had died, and Venköji entered on his inheritance. By 1674 Venköji had established himself in Tanjore. In 1677 Sivāji advanced on Gingre, through the Dāmalchēri Pass, to claim his inheritance from his half-brother, and in July of the same year the two brothers came to terms. It would appear that, for a few years, the Bāramahāl, and perhaps also the Talaghāt, passed under Maiātha rule

Reconquest

Chikka Deva Raja studiously refrained from interfering with the Marathas, who came to loot and not to rule. With the death of Sivaii in 1680, and the fall of Bijapur and Golconda, he came in closer contact with the Mughals, and made fast friends with the Mughal general Qasım Khan In 1689 he assisted in the final ruin of Maduia In 1685 he had been negotiating with Venkon for the purchase of Bangalore Before the bargain was completed, Qasım Khan seized the place, and sold it to Mysoie for the stipulated price, three lakhs of rupees In 1688-9 Chikka Dēva Rāja felt strong enough once again to invade the Bāramahāl, which had apparently thrown off its allegiance Dharmapuri, Manukonda, Omalür and Paramatı were taken from "the people of Aura," Kāvēri-patnam and Anantagni (1e, Āttūr)" by the treaty concluded by Linguiajayah with the Auiachee "1 By 1704, when Chikka Deva Raja died, almost the whole of Salem District was within his dominions

The Mughals

Bijāpui fell to the Mughals in 1687 A.D., and Golconda in In 1690 Aurangzīb placed Qāsım Khān in command of the Carnatic provinces lately dependent on the two Sultanates These provinces comprised three well-marked territorial divisions, (A) Carnatic Haidarābād Bālāghāt, composed of the five Circuis of (1) Sidhout, (2) Gandi-kota, (3) Gooty, (4) Gurramkonda, and (5) Kambam, (B) Carnatic Haidarābād Payīnghāt, extending from Guntur to the Coleroon, and including almost all the Coromandel Coast, with Tanjore, Gingee, and Trichinopoly, (C) Carnatic Bijāpui, situated west of Carnatic Haidarābād, and eomprising the plateau country round Sīra and Bangalore 1691 the Carnatic Payinghat appears to have been made a separate command under Zulfikar Khan, who was entrusted with the reduction of Gingee, a task which occupied him till 1698 that year Qāsım Khān was defeated by the Marāthas, and died, either by his own hand or by the dagger of an assassin

succeeded by Zulfikir khan who roled the Carnata provinces for nearly 10 years, in regiod of mees and and descriptive warfar, 1

On the death of Auran zile in 1707 AD rapid di integra tion et in throughout the Mughal dominions. Zulfil ar Ichin Break up of went north to wat hithe struct for the succession that on well Dand Khin who was left in command of the Carnati provinces followed northwards shortly after nominating as his deputy Sidet alle labin. The territory directly and r Sidat alle labin comprised Carnati Haidardi al Pavinghit and Carnatic Bijapur which by this time came to I known as the provinces of Arcot and Sira respectively. Meanwhile in Ma ore, Childa Dera haja had be a succeeded by his son a deaf mate and henco forward that State was rold by its ministers in the names of puppet Rains Sadat alla labla at first enjoyed under the suzerunts of the Nizer the undivided control of the two Cornation but after four year, his purishetion was restricted to the province of Arco, and a new Sawib Amin hhan was ap pointed for Sira Sidat alla lahan resented the removal of the rich Stat of Masore from his juri diction and formed a conspiracy with the Nawal's of Cadlapah, burnool Savanor and the Maritha chief Moriri Rio Ghorpale of G eta to scire it new Nawib Amin Ishin comprome d by snigh tipe toint action against the Rija of Mysor. Accordingly the confederates level blackmail to the extent of a crops of rupers. The reference the funds of the unfortunate State of Myson were looked on as the lawful property of any one who was strong enough to demand their surrender

Meanwhile, four of the five Circars of the Carnatio Haidarabad 21 o Cadda Billaghat had been absorbed by Abdul Nabi Ishan the Pathan2 pat Nawaba Nawab of Cuddapah, the fifth, Gooty, falling to the Chorpade Marithas Abdol Nabi Ishan was theoretically a subordinate? of the officer holding the joint command of the Carnaties but be sometimes dealt directly with the Subcdar of the Decean Before, however Nizim al mails had consolidated his power. Abdul Nabi Ishan had become practically independent. He

CH VI II

A11 1 (5 1761

Mustal 1 s

According to the B ramal I tradition (SDM Vel I p 89) / lilker Al n took northern Salem from the Muratias a behalf of the Mughais and ruled It for 8 yea

In the arty a softh eight entheentors the Pathan familie of Savanor hurnool and Cullagal began to rally around there the re sus of the genu ine lat! s or ferocious by ds of the same tribe who a er perjetually descend ing from the Indian Caocasus to improv their fortunes in the south Vol I 1 130

According to the Luramat at tradition (S.D.M. Vol. I p. 8J) the Buramat at was granted by Zulfkar hb mas a Junt to Abdul Nabi khan

74

CHAP II VII 1565-1761

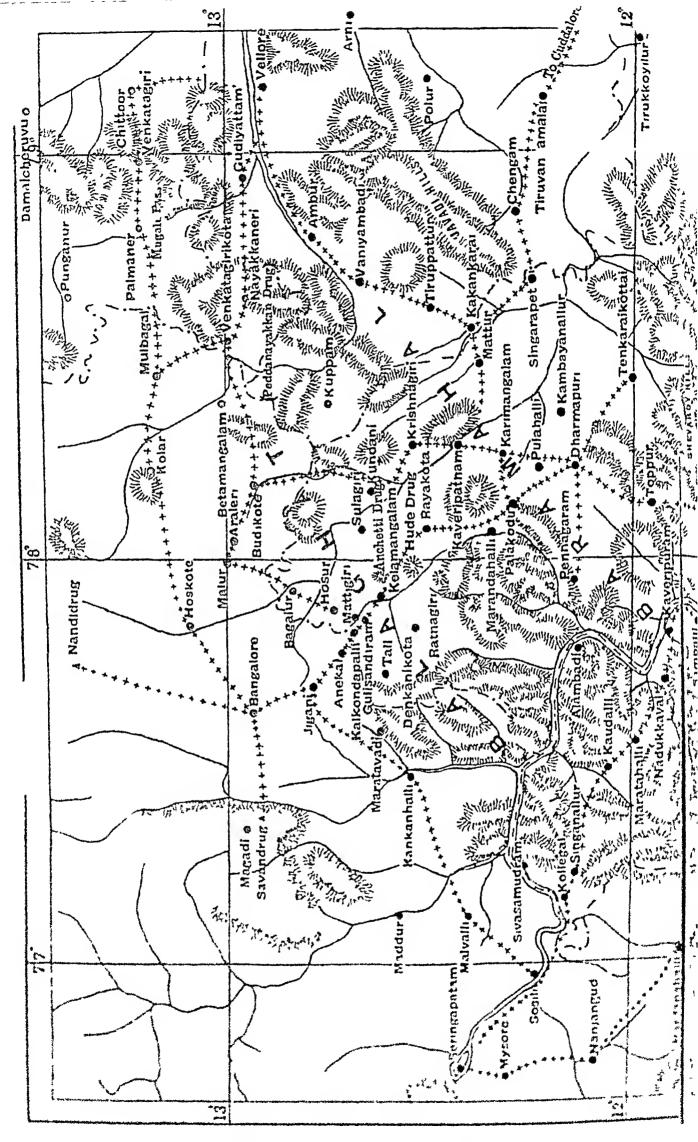
Rise of Haidai Ah and the British— 1748-1761 A D

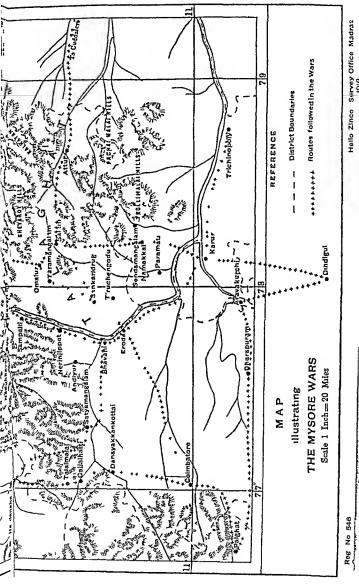
Conquest of the Biranua hal by Hardar. extended his possessions southward along the back of the Eastein Ghāts nearly to the Kāvēri, and by 1714 AD, he had made himself master of the Bāiamahāl 1

The Nizām-ul-mulk died in 1748 A war of succession followed, in which the Fiench and English took sides, and for the first time came into political prominence. The field of war was outside Salem District, which at the time was divided between Cuddapah and Mysore. Nanja Rāj, chief minister of the latter State, played a double game, he tried to get the cession of Trichinopoly from Muhammad Ali, and then intrigued with the French. His share in the war cost him money, but brought him no gain. It was in this war that an obscuro adventurer, Haidar Ali, became the most powerful subject in the service of Mysore.

In 1758 Cuddapah was invaded by the Marathas, who stripped the Nawab of half of his territory One Asad Khan, at the time Governor of Bāramahāl on behalf of Cuddapah, had recently been superseded by another officer He promptly went over to Haidar, and advised him to essay the conquest of the Bāramahāl deputed his brother-in-law, Makhdum Ali, for the purpose officer, as a picliminary step, first reduced the Poligar of Anekal, whose territory intervened between that of Haidai and the Bara-This object was effected in 1760 Meanwhile the French had been vanquished at Wandiwash (January 22, 1760), and Lally, as a last resort, applied to Haidar for help Haidar thereon sent Makhdum Ali to Pondicherry to negotiate treaty was to stipulate the cession to Mysoie of Tiyaga, a foit which commanded the Attur Pass At the conclusion of the war, Trichinopoly, Maduia, and Tinnevelly were to be ceded to Haidar Makhdum Alı proceeded to Pondicherry before the end of June, and ratified the treaty, when he was recalled with all his forces by the urgent necessity of Haidar The conspiracy of Khaide Rao with the puppet Raja and the Marathas had all but terminated Makhdum Alı, after hard fighting, got as far as his career

¹ The names, dates, and order of succession of the Cuddapah Nawābs, present a hopeless puzzle. Mi Giibble, in the Cuddapah Manual, p. 91, gives the following order. (1) Abdul Nabi Khūn, (2) his son, Mahazid Khūn, (inscription dated 1732 A.D.), (3) Mahasim Khūn, brother of (2) (4) Alim Khūn. The tradition preserved in the Būramahūl, quoted by Mi Lo Funu, S D M, Vol I, p. 89, gives the following order. (1) Abdul Nabi Khūn, (2) Abdul Muhammad Khūn, (ruled 10 years), (3) Abdul Musum Khūn, (11 years), (4) Abdul Muzzad Khūn, (8 years), (5) Abdul Musum Khūn again, for another 5 years. According to Grant Duff, it was Muhammad Khūn who murdered Nāzir Jang in 1750. According to the Pungauur tradition, (North Arcot Manual, Vol II, p. 108), Abdul Maham was slain in the disastrous battle with the Marāthas near Cuddapah in 1757. According to Wilks, Vol I, p. 402, Alīm Khūn joined Nizām Ah on the evo of the Chitaldrug campaign of 1777.







75

Kela mangalam and occupied Auchetti-durgam. Hera he was closely blockaded, and every attempt of Haidar's force at Anokal to effect a unction failed. Haidar then resorted to the expedient of bribing the Marith is to desert Khando Rao | The bribe, as neceeded. Three laklis were paid, the Biramalial was Ifaidar joined his brother in law, defeated Whande Rao ceded and assumed the supreme control of My sore affairs

CHAP II VII 1 65 1"61

The year 1761 was eventful in Indian history On January VIII Tur loth Pondicherry surrendered to the Inglish, and I rench Mrs ar dominion in India censed to exit I ight days proviously (January 7th) two hundred thousand Marithus perished at Panipat in battle against the Afglian Alvlah and in the mas acre which ensued. In the same year Haidar Ali, emboldened by the catastrophe at Pampat, usurped the government of Mysore By these events the political aspect was completely changed

I rela je

Haidar overrated the effect of Pampat Before the year 1761 had expired, he had in alhanco with the Niz im's brother Basilat Jang, driven the Marithas out of Sira and on the prement of three lakes, he was created \amab of Sira a title which Basalat Jang had not the faintest authority to bestow. The seizure of Sira by Haidar was an risult to the Marathas which brought speedy retribution In 1761 the Peshwa him elf invaded Mysore, by Juno, Haidar had sustained a crushing defeat and in I chrony of the following year he bought off the Marithas with an indemnity of 32 laklis. In 1766, the pageant haps died His son, a vonth of 18 years was set on the throne by Ifaidar The sonng prince chafed against Haidar a authority Haidar confisente I all his property and placed him in confinement. This act determined the Marithas and Nizim Ali on Haidar's deposi tion and precipitated the Lirst Mysore War

The War of 1767-9 is of peculiar interest in the history of First Mys re Salem District within the limits of which its chief operations War 1 or -0 were conducted The war was a sequel to the treaty of Novem ber 12, 1766 between the Company and Nizum Ali this the Company accepted in first frem the Nizum the Northern Circurs already grauted them by a firman of the Delhi Emperor and ongaged 'to have a body of their troops roady to settle the affairs of His Highness' (the Niz im's) Government, in everything that is right and proper whenever required In pursuance of this undertal ing, plans for a joint invasion of Haidar's terri tory were agreed to by the Marathas the Nizam and the English

76 SALEM

CHAP II
VIII THE
MYSORE
WARS

Marātha

invasiou

The Maiāthas moved first, and early in March, 1767, before their allies could join them, they had overrun the Mysore dominions as far as the Bāramahal, brought Haidar to his knees, and agreed to withdraw from the war on the payment of  $17\frac{1}{2}$  lakhs eash down, and the pledge of Kölär District as security for the payment of a like sum in addition. The balance was paid early in May, and on the 11th of that month the Maiāthas finally moved northwards

Meanwhile the aimy of the Nizām had, by March 9th, ieached the Tungabhadia, and was joined by Colonel Joseph Smith, with six battalions of infantry and some guns. On March 24th the allies leained that the Marāthas had been bilbed to withdiaw Colonel Smith soon discovered that Haidai was making overtures to the Nizām also, which the latter was prepared to accept. He accordingly withdrew part of his force, but the Madras Government insisted on three battalions remaining in the Nizām's camp, as proof of confidence. This force was soon afterwards reduced to five companies, and the latter were suffered by the Nizām to depart within a few days of the actual outbreak of hostilities between Haidar and the British

The English occupy the Bāramahāl

While the Nizām's army was approaching Bangalore from the north, a respectable force of 3,000 foot, 500 of whom were British, was despatched from Madras with the object of seizing the Bāramahāl. The mud forts of Vāniyambādi, Thruppattūr and Kāvēri-patnam fell without serious opposition, and on June 3rd an unsuccessful attempt was made to storm Krishnagiri. The siege was then converted into a blockade, the prosecution of which absorbed the energies of the whole force, and precluded further active operations.

Haidai invides the Baiamahal On his return from the Nizām's camp near Bangalore, Colonel Smith was directed to assume general command of the British troops in the Bāramahāl—In the latter part of August the combined armies of Haidar and Nizām Ahl descended the Krishnagili

		Cavalıy	Infantay	Guns
Nızām Alı ,		30,000	10,000	60
Haidai		12,860	18,000	49
	Total	42,860	28,000	100
Витиян-		<del>*************************************</del>		
Emopean	•	30	800	
Native			5,000	16
Muliammad Ali		1,000		
	Total	1,030	5,800	16
	200.2			_

nistors 77

CHAI H VIII THE Masser Wars

Pases, and on the 20th, the transport entile which were grazing in the vicinity of the British complimer Kakaularua were surprised and driven off. Smith's cavalry histily moved out for their recovery, and were unexpectedly assuid by very superior numbers under Makhdum. The who charged them into the very lines of the cavally need after destroying about one third of their number, and carried off the creater part of the cittle.

The same evening Haidar appeared before Kaveri patition which was held by Captain McKain, with three companies of the 3rd Battahon of Coat Sepois. Two a aults were delivered and repulsed, but Captain M Kain finding the place intenable capital lated on Anguit 27th.

By this time Colonel Wood was advancing with reinforcements from Trichinopoly towards Premain unality and it became a matter of vital monicult that Colonel Suith should join him Smith crippled by the loss of catho on the 25th was murble to move till the 25th. He fell back restard reaching Sungarapet on the 30th Palli patti on the 31st and Chengam on September 1st. Haidar followed close on his heel.

It was lucky for the British that he did not forestell them and some the Chengam Pass. On September 2nd. Swith threned to lay at Chengam and won a victory. In this action he lost 15 1 uro perus and 67 sepois killed and wounded the enemy lost 1000 men. Of guns and a vast quantity of stores. Smith then proceeded to Thruvani madai. I inding no provision there he was comp fled to more further eastward in search of supplies. On September 8th ho was joined by Colonel Wood and on the 14th he retraced his steps to Thruvaniamlai. There on the 26th he hrought on a pitched battle with Hudar and won a decisive victors. The Argua and his army bolted 15 field pieces were talled and Hudar was compelled to retire into the Barumahil. Colonel Smith mushle for want of supplies to follow up his victory, despersed his

Vat o Cavalry 1 00 Fold Pec 8 31

No rad as station let v en Tiruj jattür ni 183 aljutt

Wilks : 311

³ Co monly but wro ly called Trumber Frinous lly etc to ⁴ wike set; atextfoles of fice on I tales at 4000 met and 615, will table I have a textfoles of fice on I tales at 4000 met and 615, will table I have been set of the I

³ H s tot 1 force away led to 10 130 effects one a til 1 00 b 1 bors

[|] Puropean Infantry | 1 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

According to Wilks Vibert and Fort sent the bitt o of Clenca I was fought a September 3-1

78 BALEM

CHAP II.
VIII THE
MYSORE
WARS

Āmbūı.

army into eantonments at Velloro, Conjeeveram, Wandiwash and Trichinopoly for the rainy season, and himself proceeded to Madras in the hope of effecting some improvement in the departments of Supply

For a month the discomforted confederates remained at Mattūr¹ each blaming the other for the disaster at Tiruvannāmalar Early in November Haidar, led by the continued maetivity of the British to believe himself safe from molestation, resumed the offensive, recaptured Tiruppattūr on the 5th, and Vāniyambādi on the 7th, and appeared before Āmbūr on the 10th Vāniyambādi was surrendered by Captain Robinson, on parole not to serve again during the war, a promise which (apparently under Government orders) he subsequently broke ²

Captain Calvert's spirited defence of Āmbūr was ended on December 7th by the appearance of Colonel Smith with a detachment from Velloic On the following day Smith eams in touch with Haidar at Vāmyambādi Haidai fought a rear-guaid action retning as soon as his retreat was secured, and abandoning Vāmyambādi In this action Haidai's corps of European horse, under Monsieur Aumont, moved off in a body and joined the English army 3 The main body of the latter had to halt at Vāmyambādi to await provisions from Āmbūi, but Colonel Tod with the advance guaid occupied Tiruppattūr on the 9th The allies retreated towards Kāvēri-patnam, the defences of which had been so strengthened by Haidai since its capture, that Colonel Smith, meanwhile reinforced by Colonel Wood, who had advanced from Trichinopoly by the Singārapet Pass declined to attack it

Haidai quits the Bāiamahāl, At this juncture the allies learned of demonstrations by the Bombay Government against Mysore from the West Coast, and by Bengal troops from the Northern Circuis against Haidarābād, and of a revolt of the Nāyais of Malabar In consequence of this, Haidar, on December 14th, despatched his heavy guns and baggage with Tipu to the West and four days later Nizām Ali hurriedly

¹ Wilks gives the name "Calamuttooi" It is known that Haidai on one of his marches crossed the liver at Kambaya-nallüi, which is only 4 miles from Inumattüi. As Mattüi, however, is easier to reach from Singārapot, and strategically covers Krishnagiri and Kāvčii-patnam, the probabilities favour Ma'tüi as the place of Haidai's halt

² In December this Captain Robinson was second in command at Erode, when it was suitendered to Haidai under disgraceful circumstances. Haidai, after promising that the garrison should be allowed to proceed on parole to Trichmopoly, sent them all to the dangeons of Seringapatam. His plea was that Robinson's broken word of honour absolved him from his own promise.

³ Wilks I p 326 This troop of foreign hussars numbered about 60 men, cf. Wilson Madras Armu, 1, p 280

re-recended the Ghits - Handar, before following his main arms made one vicorous attempt in person to ent off a convoy composed of the 1st Battalien of Schools in charge of provisions advancing under Captain I V Litzgerald from Tirmannamalar Smith auticipated the move, and despatched Major Thomas Litzgerall with two companies of Grena hers the 4th Hattalion of Schools and two field pieces to reinforce the consor before Haidar could Haidar atta kel the emited force in person on December 29th, with a force of 1 000 hors, 2,000 foot and 5 gims and was bally beaten Immediately after this Harlar followed his main arms up the Ghits, leaving Malbelmin Salub with a strong force, mainly envalry, to watch the British and act on their supplies. It the same moment the British arms was compolled to fall lead castward on its communications, to wave itself from starvation

Anguel 1 69

CITAL 11

VIII Inr MARGHE

S ARR

Lor seven months Haidar was fully o cupied with affairs in January to the north and west, and the field was clear for the British forces Divided counsels paralysed efficient a tion. The Government wished to invide the Palaghit, and strike directly at Pangalore and Sermanatam Colonel Smith r alised that his force was quite madequate for the camp un without any proper commissariat and proposed to occupy the whole of the country continuous to the frontier, from \ amy amlaids through the Baramahal and lala-hat down to Dindigul and Pilghat, with a view to catablishing depots as a base for subsequent operations. The result was an attempt to carry out both plans with a force malequate for outh r

The army was formed into two columns Colonel Smith with Col n ! 1,500 Europeans and 7 500 sepays was to mando the Bala, hat Colonel Wood with 600 I propries and 1 100 sepays to reduce the lowland forts in detail " On Tehruary 2 ird the former appeared before haven patnam which was promptly abundanced. He then received orders to proceed to the camp of the Nyam at Pun antir The Nizam had made evertures of paner to Colonel Smith as early as December 1767 A treaty v asconcluded between the Neam and the Navab on Lebruary 2 ird which vas signed by the members of Council on the 2 th idem Shortly afters and Smith returned to

owth 61: Pioreers * Now the fith P men

² Colo 1 Smiha c lumn was cor pored f fl 1st and 2nl f it twin Perment a d'a hmen of stillers til line n lesim (apt 1); 1 an Benral Ba alion, and ife la ord of ett 1 th 16th and frie Male a lat & ions Clonel I code d territor en lad f the 2rl Pur pean legiment a party of a tillery the still "the feard title to and fermirely f th 1ºth.

80 SALLM

OHAP, II VIII Tin Marori Ward

Smith myndes Bäläghüt the Bāramahāl, and undertook the blockade of Krishnagiri, which did not surrender till May 2nd

On June 8th an advanced detachment of the British army, under Colonel Donald Campbell,1 moved from Krishnagiri and ascended the Pass of Būdi-kūta², on the 16th Venkatagiri-kūta was occupied, and the direct road to Vellore via Peddanayakan durgam seemed On the 23rd, Mulbagal was taken, on the 28th Meanwhile Colonel Smith, with the main aimy, had ascended the Būdi-kōta Ghāt, and arrived at Aralein, where he directed Colonel Campbell to recom him On July 3rd the united forces moved via Bagalin for the siege of Hosur, which fell on the 11th The Bagalu Poligar a fendatory of Haidar, prudently abstamed from hostilities with the English, "at the same time representing to Haidar his mability to resist and the necessity of temporizing until he had a better opportunity of evincing his allegiance" Shortly after the fall of Hosin, a detachment under Captam Coshy served Anckal and Denkam-kota days were then wasted by the attempt of a detachment under Colonel Lang to occupy a number of villages surrounded by almost impenetrable jungles between Denkam-kota and the Kaveri, a move which Muhammad Ali thought might increase his revenues, but which could not be of any concertable strategical importance

At Hosin, Smith was joined by the advance guard of Morari Rao, the Maratha inler of Gooty, whose services had been bargamed for by the British and secured. Smith their moved to Hoskote, where, on August 4th, he was joined by Morari Rao in person. On that very day Haidar re-entered Bangalore Haidar's first move was a night attack on the camp of Morari Rao at Hoskote, the attack was repulsed (August 22nd). Both armies now turned their attention to the advance of Colonel Wood

Colonel Wood's Detachment This officer had begun his task of reducing the lowland forts with the siege of Tenkaiai-kōttai, which capitulated, on the eve of assault, on Februai v 12th Dhaimapun was carried by assault The slaughter of the defenders was so severe that only one other garrison (that of Erode) dare face Wood's storming party. The forts of Salem, Āttūr, Sēnda-mangalam and Nāmakkal surrendered without a blow. Wood then crossed the Kāvēn, secured the passes from Combatore to the plateau, and penetrated to Pālghāt Doubling back through the south of Combatore District, by August ord he was master of Dindigul. He then received orders

² For the Būdi-kōta Ghāt vide Vol II, p 108 ³ Wilks, 1, p 340

¹ Colonel Campbell's force compased detachments of the 1st and 2nd European Regiments, and of the 3rd, 5th, 14th and 16th Battalions

81 HISTORY

CHAP II

VIII Tur

MYSORE N 41 4

Junction of Anith and

to join Smith in Mysore Marching via the Toppar Pass, he reached Krishnagiri on September 1st

Colonel Wood was expected to reach Hadi lota on September oth, and more thence to Malar on the 6th Colonel Smith, however, having lost touch with Haidar on the 3rd, thought it Junes wise to advance and meet Wood's force. He threw his backage wood into Malar on the 5th and on the 6th morning advanced towards Bud Lota The move was a fortunate one, and mucht have led to Handar's destruction but for the fool hardiness of Colonel Wood, Haidar, carefully concealing his movements, had taken up such a position at a bend of the defile up which Wood must march that he could enfilade the advancing troops from the en positions and, takin, advantage of the ensuing confusion annihilate the British Is Smith advanced he received early intelligence of the morements of Wood and Ifaular and realised that the latter could be trapped. He sent messen ers to apprise Colonel Wood of his intentions. He shortly afterwards reached the corn r of the defile wher he hoped to att sex Haidar wh is both he and Haidar were startled by a regular salute which Colonel Wood thought proper to fire in honour of Colonel Smith on receiving the me sage of his approach! The warming was enough, Haidar withdrew and Smith and Wood joined their force without opposition but the chance of dealing the enemy a severe blow was lost Haidar now offered the cession of the Haramahal, and an indemnity of ten lakhs as the price of peace. The terms were rejected. The Government were soon to repeat their rashmess in rejecting these proposals

The British army next moved on Kolar Mennyhile Haidar recovered Mullagal On October 3rd Wood retook the Pota and failed at the Fort On the following day Wood was attacked in force by Haidar and birely escaped defeat

Towards the end of October, Smith was summoned by the Government to Madras and on November 14th he set out from Kotar towards Venkataniri kota with Muhammad Ali and the two Deputies, with whom Government had thought fit to hamper the discretion of their Commander in Chief Smith's column moved

² Smith s force comprised the 1st and 2nd Puropeun Regiments the 1st 3rd and 5th Battalions and Ache uty a Bengel Battalion Wood had with 1 im the 3rd Regiment of F ropeans the 8th and 11th Battahons of Sepoys and 4 com papies of the 7th Battalion

In consequence of the displeasure expressed by Colonel Smith at Colonel Wood's incomprehensible salute of September 6th the latter desired permi ion to res on his com nind and Colorel Lang took list lace Colonel Wood 1 owever resumed his command by the end of Sertomber (Will s 1 n 315 316)

month he swooped down on Combatore District through the Passes of Gajaihatti and Luveri puram ! On December 6th Hander himself inniched into the Baramah d via Palakedu, and del ouched on the Inlight through the Toppur Pres Lour days later Major Lategorald started in pursuit with a select for of 5 000 men but ho could not come up with Haidar Colonel Wood's short lived Carnatio conquests in the Biramahal and Salem were parrisoned mostly by the troops of the Namab, without any mixture of I nicheli echois Capture after capture was reported to Litzgerald Dharmapuri on December 6th, I'enlaras kottas en the 7th, Umahar 12th Salem 15th Namakkai 17th Innar 19th I rode 2oth Dundical 31st Ditzgerald pushed strught for Trichmorely Long fell back from holir on Vellere Within six weels Hander had won lack every post that had been taken from him except her hangiri Venlata gard lote and Kolle, the first of little strategie value the other two unt nable Haider's final move is famous in history When 140 miles south of Madris, he suddenly despatched his whole army guns and baggage, through the Biramahil, reversing for his purpo o only 6 000 horse and 260 chosen foot With thise be marched 130 miles in three days and a ball and on March 20th be appeared with his envalry before Modris - Ho dictated place on his own terms. A treaty was signed on April 3, 1709 stipulating the mutual restitution of prisances and places, and a mutual defensive allianec. 3

CHAP II VIII THE MISSORF 11 12

invades il aid (n) tle War

The Second Mysore War is a tedious record of disaster from becomt

the British point of view | Throughout the War Salem District (1 80 81) was Handar's own and its soil was never violated by the tread of hostile troops The Treaty of Mangulore was signed on March 11 1784 and under it the status que ante was restored Company was not in position to claim a foot of Salem soil

At the end of December 1789 Typu attacked the Travancoro Tirl I mes and was leaden off In April 1790 he carried them by storm Was

An interesting account of the Kaveri param Cl to given by Buchanas Vol I 11 100-4 2 His itirerary v birs samudram b thoralari Pallia Singunation Harnor Karlfalli Marataballi Kaluklaval Clikka haval h verrgurom Cf lievan Ti tylea e n I d I p 53 sq

² Furop an an i h t ve Cavelry 3rd Regl ent Farogean Infactry -350 Crenadier Companie 1st ar 1 an l Re me t 350 **Five B** ttalions of Sepays 1000

⁸ s v poun lers Ctirce | nders at l a 1 tall of rtiller, men Il Seros Battalione ve othe 3 d 5tl Ctl 13tl au l Hth

In case either of the contriction parties shall be atticked they shall form il ir respective unt es nute lly a set al ott to driv their out Aitcl s n s Ticaties Vol 1 p 2 3)

84 SALFM

VIII. THE
MYSORE
WARS

Medows'
Campaign,

1790.

This began the Third Mysore War The English formed an alliance with the Maiāthas and Nizām to eurb Tipu's aggressiveness

The first stage of the War was mostly confined to operations in Coimbatore and Salem General Medows left Trichinopoly on May 26th, seized Karūi on June 15th, and proceeded to reduce the fortresses seattered over Combatore in detail Combatore itself was occupied without resistance on July 21st Erode fell on August 6th, and Dindigul on August 23id A force was sent against Pālghāt, and another against a body of 4,000 horse which Tipu had posted in the country for observation This force was driven up the Gajalhatti Pass, and Satya-mangalam was sui prised But these operations, while leaving Medows master of Coimbatore, had split his army into three divisions between Combatore and Satya-mangalam Pālghāt, Tipu, litherto mactive, now began to move On the 2nd September, at the head of 40,000 men, he left Seringapatam, passed south through the Gajalhattı Pass (September 11th) and crossed the Bhavānı river (September 12th) The moves and counter-moves of the next few days compelled Medows to return from the line of the Bhavani to Coimbatore, where he concentrated his scattered forces between September 18th and 26th Meanwhile Tipu maiched on Erode, which at his approach was evacuated (September 25th) move he recovered several of the places taken, and inflicted several mmor reverses on the British arms

Maxwell's Advance

Meanwhile a second English field force, 9,500 strong, had concentrated at Ārni under Colonel Kelly ² On September 24th that officer died, and the command devolved on Colonel Maxwell Exactly a month later (October 24th) Maxwell entered Tipu's territory near Vāniyambādi, on November 1st he approached Kiishnagiri, but, instead of attacking, drew off and fixed his head-quarters at Kāvēri-patnam (November 3rd)

As soon as Tipu heard of Maxwell's advance, he started post-haste for the Bāramahāl By November 9th Tipu's light eavalry reached Kāvēri-patnam On the 12th Tipu appeared in full force, and attempted, by a variety of evolutions, to find the means of attacking Maxwell with advantage, but the strong position assumed by that officer, his admirable dispositions and his promptitude in anticipating every design, frustrated these intentions, and the Sultan drew off The same manœuvres were repeated on the

¹ His force amounted to about 15,000 men For details see Wilson, Madras Army, 11, p. 191

² For details see Wilson, II, p. 193.

H IAND VIII Inr MYSORF WARS

13th and 14th Meanwhile Medows had started in pursuit of Tipu He crossed the Kaveri on November 8th, on the 14th ho encamped at the south extremity of the Pass of Toppur following day he chared the Pass, and reached a camping ground at the northern extremity situated about 29 miles from Laveri patuam. Here a camp was espect six miles away it was Maxwell's, the I ughsh fired three signal gams. In five muntes every tent in the supposed I nalish camp was struck, and heavy columns were seen in full march to the west. Medows now realised that he was in sight of Tipu's army. He did not give pursuit his junction with Maxwell was more important. This was effected on the 17th at Pula hall, 12 miles south of Kaveri patnam! Tipu now decided to double back through the Toppar Pass and try his fortune in the Carnatic On the 18th both armies were in motion, both pointing to the Pass of Toppur, and both intending to clear it in two easy marches. The two armies were actually proparing to encamp within four miles of each other, before they discovered each other's presence Tipu's columns had ontered the Pass by the time the main body of the I nalish army arrived on the camping ground It was a golden opportunity for enting off a portion of the enemy surfantry and attacking the remainder while outain le I in the Pass Medous let the chance ship Tipus army cleared the Pass with the exception of three misutry battalions in tho rear of the main column, which were intercepted and compelled to retreat in the opposite direction, and the majority of the ewalry, which disappeared towards Ponna garam, and rejoined the main hedy by a circuitous route some days later Lipu held on without halting for Irichinopoly, and Medons campagn w s rendered abortivo

Shortly after Medows was called to Madras to confer with Campaign Lord Cornwallis, who arrived there on December 12th arrival marks the second stage in the War The English new had a definite objective, namely, Seringapatam The Governor General concentrated at Velloro on Tebruary 10th To meet his advance Tipu doubled back from the Carnatic via Chengam and Palakodu Cornwallis had feigned the invasion of the Buramahal His real intention was to advance on Kolar by the Mogali Pass west of Chittoor This plan he carried out on Fobruary 17th and on the 28th Kölar fell 2 Bangaloro was stormed on March 21st on May 4th Cornwallis started for Seringapatam but the rains set in, his commissariat broke down, and he had to return to Bangalore By July be began a series of operations for the reduction of Tipu s

¹ kor details of the brigade g of the combined forces see W Ison II p of He marchel va Chittoor Palmaner Mulbaral Kolar Hoykote Bangalore

S6 SALEM

OHAP II.
VIII THE
MYSORE
WARS

outlying forts Hosūi, Anchetti-durgam, Nīlaghi, Ratnagni, were taken without resistance. Some sharp fighting under Major Gowdie was seen at Rāya-kōta, when the lower fort was stormed on July 20th; the upper fort surrendered two days later. About the same time Hudō-durgam and other small hill forts capitulated. Garrisons were placed in Rāya-kōta, Anchetti-durgam and Hudō-durgam. The other places were dismantled. In September the British directed their efforts to reducing the country north of Bangalore.

Pennagaram

In October 1791 a diversion was caused in the Baramahal by a force under Bakir Sahib, an active young officer, son of the venorable Kılledar ot Dhārwar He deseended into Coimbatore and entered the Baramahal by the Toppur Pass His object was threefold; (1) to throw reinforcements into Krishnagiri, (2) to harass the English communications. (3) to sweep off in a southern direction the population and cattle of the whole District Colonel Maxwell was despatched against him The plunderers had enseoneed themselves and their captives in the fort of Pennagaram Colonel Maxwell appeared before the fort on October 31st, and called on the garrison to suirender. In reply, the flag of truce was fired upon The fort was instantly assaulted and carried by escalade with little loss to the assailants, but of the garrison two hundred men were killed before the indignation of the troops eould be restrained Bakır Sahib soon found the Bāramahāl nntenable, thanks to Maxwell's activity, and retired via Chengam to the Coromandel

Kushnagur

Maxwell now proceeded to Krishnagiii, and seized the Pēta by surprise on November 7th His attempts on the Rock itself were repulsed

Close of the

Soon afterwards Maxwell rejoined the main army, which was again preparing for the march on Seringapatam. What followed does not concern this narrative. Tipu was brought to his knees before the end of February, and a peace was ratified on March 19th, which stripped Tipu of half his dominions, and crippled him with a fine of over thirty million rupees. By this treaty the whole of the present Salem District, except Hosūr Taluk, came under the Company's rule

Interlude, 1792-99 The interval between the Third and Fourth Mysore Wars eontains little of interest, except from an administrative point of view. This is dealt with in its proper place. The military forces were placed under the charge of Captain Alexander Read, the first Collector, whose head-quarters were at Krishnagiri with the 15th

¹ Including Chendraya-durgam, see note on p 87

87 HISTORY

Britishon 1 The 1th Britishen? was at Penna_arvin under Captain Luring, who died there in 1793. The 22nd Battahon was quartered on ler Captain Oram at Sanlarntrue, with a dida bineut under I was mant Macdonald at Salam The quarters of the 23rd Pattalion were fixed at Attar under Captain Campbell and a detachment under I tentenant I am, was posted to Namel kal?

CHAL II VIII lar Mr ow NAR.

The last Myson War posits es little of interest so far as it by or concerns Salem District Lipu never had a chance. His whole War I pre force did not exec al \$3,000 foot and \$5,000 har e. His territors was invaded from Coors, by General Stuart with 6,100 men from the Biramahal by General Harris with a well equipped army of mearly 30 000. Colonel head (the first Collector of Salem) as arred abundant samples for the advancing troops. General Harris left Vellor, on I brune II 1790 and marched through the vale of Ambur On the 15th he was joined by th Nixim's contingent "consisting of above 6 000 of the Company a treopy subsplied by His Highness about the sam number of his own infantry in cluding a proportion of P rous the late I reach corps now communical by Pritish officers and a large leads of cavalry . On the 28th, this arms encomped at Kuri manualam. Thence it proceeded via Palakoli and Suntamarinelly to Raya kota where it chermys I on March 4th Hostilities began on the 5th when

¹ D vie ki paliat now the il Carna clufantry

^{*}Baltickijal ii no 11 Citi fame ze 'He f li wing a li tional i fr i li a lina beet furn l'illy it evirt y f Capt in It l Murlos life i ite reglacetal reerl file Gitt liners (Hailte Lig Itan) At the els of I tilit a fall a detail car of the 4th I Hall a fit at 0 trong was a steel of the off dree for a land al al al al detre & t Tiruig (the I is if row re I inclue that Virell dia long to (ft. la R ) Throughton C) the yo bergamar 18 1 111 Ir 1 1 if r glment to late n dat 1 30 kots under Castals talriel Doy to with I tack me stant Virable drawlergam (Lt MacRa ) Cie draya-durgam (It MacGres r) and h mandi (It Grant) In 1"J7 and 1 98 tle were letted nents at Balen (300 stro g under Captain Innes) Virablade durkam (Lt Brown) Clente ya durgam (It Carmick) and k ngundi (It Symons Clerdr y s-durgam h a about one ville from Nam in da l'alli in the extres e s'est of hr el nagiri Talak Ruiss of fortifications and other I uldings are still to be a on on He I ill top, and on the plain to th north is a 11 t of land traditionally knows as the brill-ground. The village ite at 1 a foot of the 1 ill i no longer hi lated. Che lauga durgan is referred to in Allan a Lieus a a small but strong 1 all fort which I il to Maxwell on July 3rd 1 J1 the day after the capitalation of R ya kota to Major Covide (p 80 above) It is also mentio el as an in p riant strategic atronglold in Supplement y Deep teles of the Duke of Wellington edited by 11 sen (1883) Vol I pp f 67

See Wils n n p 23J

Main Army .080 Nizita d tachment C 630 Nizam s Infantry forta crly Fronci C 18 2 621-Total 29 J 8

Bealson 1 3

88 salent.

CHAP. II. VIII. THE Mrsore Wars a detachment under Major John Cuppage occupied without resis tance the small hill forts of Nīlagiri and Anchetti-durgam Hudēdurgam suriendered to Lieut-Col Oliver on the 7th, and Ratnagiri was occupied after slight resistance on the 8th Meanwhile, on the 7th, General Harris had established his head-quarters at Kela-mangalam, and by the 9th his whole army was collected there.

At this moment Tipu was at Maddur A party of 1,500 horse had been detached to Hosur, to watch the movements of the army, and to burn forage It was the policy of General Harris to keep him in the dark, as long as possible, as to the route by which he would advance on Senngapatam Three alternatives offered (1) The shortest route from Kola-mangalam was via Talı, Maralavadı and Kankanhallı; but "the Pass of Talı had never been examined, and it appeared that, besides the uncertainty of finding it passable for heavy guns, the probable time it would require to explore and to repair it would more than counterbalance the advantage which might be gained on the distance" The routes (2) via Anekal and Kankanhalli, and (3) via Anekal and Chennapaina, had already been surveyed, the former having been traversed by Lord Cornwallis in May 1791 The Anekal-Kankanhallı route was determined on by General Harris after careful deliberation, the idea being to deceive Tipu into a belief that Bangalore was his first objective

Lord Harris moved from Kela-mangalam on March 10th The Sultan's horse harassed the advancing columns at first and succeeded, near the village of Gulisandriam, in cutting up a light company of the rear-guard of the Nizam's contingent. The army camped at Kalugondapalli (on the present Hosūr-Tali road) for the night, and owing to delay in the transport, was compelled to halt there during the 11th. The maich was resumed on the 12th On the 27th Tipu was defeated at Malavalli, and on May 4th Seringapatam was stormed and the Sultān slain.

DITATRICT GARRISONS In the division of territory which followed the capture of Scringapatam, the Bālāghāt taluks of Hosūr, Denkani-kōta, Kela-mangalam, Venkatagiri-kōta, and Ālambādi, with the Pālaiyams of Bāgalur, Bērikai and Sūlagiri were added to Salem District. On November 5, 1799, a general iodistribution of garrisons and detachments throughout the Presidency was effected, under the orders of Lord Clive, then Governor of Fort St George Under these arrangements, Krishnagiri was selected as the head-quarters for the Bāramahāl, and Sankaridrug for the Talaghāt while a garrison at Rāya-kōta guarded the Bālāghāt One

¹ Artchison's Treaties, V p. 188.

HISTOLY 89

CHAI II

DI TRICT

GARRI ONS

Battahon of Native Infantry was allotted to Krishna, iri and Riva köta, one Battahon to Sankardre,, and five companies were detach I from the latter to parrison Salem Namakkal and Attar Krishna, iri, Raya k ta and Sandaridre, were made Government Commands in the Centre Division of the Malras Army while Salom, Namakkal and Attar were classed amon, other posts or stations which were occasionally occupied by troops furnished by detachacults from the principal stations. Arishma, iri, Raya k ta Sankaridre, and Attar were made or lumico stations. The garrison at Penniagram was apparently withdrawn.

In 1814 four Native Veterin Battalions, were formed for garrison duties and shortly afterwards the garrison of the District seem to have been r duced, for, between 1816 and 1851, the only troops with few exceptions which fearer in the lists were

detachments from Nitive Voteran Battalions

In 1823 Salom seems to have taken pre-edence of Sankaridria, as the chief military station in the Bulaghat By 1821 Atturhad easel to be a military station by 1832 Numakkal hal sharel the same fate, and soon after 1842 Sankaridria, and Krishna, in

disappear from the list

In 18:0 Salem was transferred from the Centre or Presidency Division, to the South or Trichinopoly Division of the Malras Army and was allotted two companies of the first Native Veteran Britation and in the following, year Riya both was attached to the Brigaloro Command, and garrisoned by a company detached from Regiments stationed at Bangaloro. This arrangement continued till 18:7, when a general redistribution of the army was brought into force resulting in the withdrawal of detachments from out posts and the concentration of troops as far as possible in the head quarters of Divisions and Brigades. Raya kota was handed ever to a half company of the 2nd or Arm Native Veteran Battalien, who were finally releved by the Police in 1860.

¹ Ist (in Mad as) Native Veteran Battation Head quarters I art & George ad (in Árai) Native Veteran Battation Heal q arters Cl ingloput 3rl (in Ganjam) Nat ve Veteran B Italion Head quarters Cl icocolo 4tl (in Dindigal) Native Veteran Battation Head quarters Dind ul

## CHAPTER 111.

## THE PEOPLE

POPULATION-GIOWth- Density-LANGUAGE-RELIGIONS-CHRISTIANS - Roman Catholic Missions-London Mission-Lutheran Missions MUHAMMADANS-Muhanam IIIndus-Villages-Houses-Dress-Tattoong-Food-Games. II Brahmanic-(A) Siva-(B) Vishni Pāndava Cult Manmatha Cult IV Vīra-Sarvas V Grāma Dēvatās, comprising (A) Ayyanı Cult—(B) Saktı Cults—(C) Demon Cults—Hook-swinging ORGANISATION-Caste-Right and Left Hand Factions-Polity-Ordeals-Oaths Custous-Pollution-Childbirth-Customs of Childhood-Marriage Customs—Funeral Customs SURVEY OF CASTES—(A) Brahmans—(B) Non-Agrıcultural—(1) 1amıl—Vellālars—Pallıs—Nāttāus— Bi ihmans—(1) Agamndaiyans—Udaiyāns - Vettuvans—Malaiyālis—(11) 'I elugu—Kāpus— Kammas-(111) Kanarese-Vakkılıgas (2) Pastoral-Idaiyans-Kurubas-(4) Hunters-Vēdars and Bēdars, (3) Fishermen—Sembadavans (5) Traders—Chettis—Balijas (6) Industrial –(1) Weavers — Karkolars — Devangas—(11) Oil-pressers — Vāmyars—(111) Toddy-drawers—Shānārs— (iv) Potters—(v) Salt-workers — Uppiliyans—(vi) Mat-makers — Vēdakkārans — (vn) Aruzans — Kammālars (7) Labourers — Oddais — Pallans (8) Menials—Barbeis—Dhobies (9) Militriy Castes — Marathas Sectarian-Lingayats (11) Mendicants (12) Miscellaneous-Kanakkans-Sātāms — Koravas—Dommaras — Lambādis—Irulas (13) Panchamas-Pariahs

POPULATION. THOUGH Census Statistics can claim no scientific accuracy prior

Yeu.	op ulation
1797	591,2521
1800	612,871 2
1835	905,190
1838	898,233
1850	1,195,365
1861	1,493,221
1866	1,619,233
1871	1,966,995
1878	1,559,896 3
1881	1,598,640
1891	1,962,591
1901	2,201,974
1911	1,766,680 1

to 1871, yet the estimates of population made at earlier periods since the British occupation are not without their interest. The marginal statement gives such figures as are available. It will be observed that, during a century of British Rule the population has nearly quadrupled, an eloquent testimony to the Pax Britannica. The total for 1901 was over half a million greater than the total population of Wales in that year, after the excision of

¹ Read's estimate of 594,252 evoludes, of course, the Balaghat The estimate for 1850 evolusive of the Balaghat is 1,054,958

The figures apply to South Salem and Combatore-vide part II, p 58

³ Fimme Census Diop due to Famme of 1876-77

Drop due to exclusion of Namakkal and Tiruppittui Taluks

Namakkal and Tienja itter the total for 1911 a about double that CHALIB of Wales less Glauger on June

of Walcaless Glunor, on his lines 1871 is a matter of rest or mill rate of riving of the direct attorns and or autons council to the Great Lamine of (1) 10 r. 1870 77 I ran columns 2 o 7 and 8 of the inlyoned statement

int a trianow of the division removal to the first Lamine of 1870-77. It rimeolimins 2.6.7 and 8 of the indiponed atternet it will be seen that the Birranahal suffered for more than the Tabachit and resourced rimed more slowly that the Bidghit fered was even than the Birranahal, failing to recover itself for three decades and that, of the Tabachit tables, after persons by far the grates power of rent land being virtually famine from the will also be not a that the ran of increase in the decade last-91 immedial traditions, the Lamine was except in Hosor, nearly double that of the next decade (1891-1001) and that in the latter decade the increase arms inversely with the decrease in the latter decade the increase arms inversely with the decrease in the latter decade the increase arms inversely with the decrease in the latter decade the increase arms inversely with the decrease in the latter decade the increase arms inversely with the decrease in the latter decade the increase arms inversely with the decrease in the latter decade the increase arms in the last recovered their equilibrium between pulsation and feed supply, and the northern tables had not

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The number of persons per square mile in 1911 was 280 against Disty 230 for Wales in the same year. The density in the Bulaghat is 161, in the Baramahil 221 in the Talaghat 392. Salem and firnchengodu are the most thickly populated taluks and Omalor stands third. Next to Hesúr the most sparsely peopled area is Uttaniara.

¹ The following state unital way the number of jersus pasquare mile in cach taluk in 1.11f —

 92

CHAP. III
POPULATION

LANGUAGE

With the sole exception of Salem City, the population shows no very marked tendency to gravitate to towns, of which only seven are recognised in the Census Lists 2

Out of every 1,000 of the population, 747 speak Tamil as their house language, 148 Telugu, 76 Kanaiese, 22 Hindustāni, 4 Patnūli and 3 Maiāthi In other words, about three-fourths of the total population are Tamil, a little over one eighth Telugu, and a little over one-sixteenth Kanarese

The percentage of Tamil speakers is 81 in the Talaghat and 74 in the Baramahal, in the Balaghat it falls to 43 fairly evenly distributed throughout the District, owing to the number of Telugu ryots who settled in the Talaghat in the wake of Vijayanagai conquests Kanaiese on the other hand is most in evidence in the Balaghat, where it exceeds 30 per cent, and in the Northern Baramahal Taluks of Krishnagiri and Dharmapuri, where it is just under 10 per cent In the remaining taluks of the District the Kanaiese speakers are under 5 per cent, falling in Hindustāni, and also Marāthi, are more fie-Attur to 2 per cent quently met with in the Bālāghāt and Bāramahāl than in the Talaghāt, the proportion is highest in Hosūi, Kiishnagiri coming This is clearly due to the circumstance that Hosūi and Krishnagiri have had a more martial past than the rest of the Patnuli (a dialect of Gujarati, sometimes written in Telugu characters) is confined to the silk-weavers of Salem Lambādi dialect is spoken by 855 persons, mostly in Hosūr, Dhaimapuri and Uttankarai, and 202 persons (mostly in Uttankarai) are retuined as speaking the Yeiukala of Korava dialeet

Tamil is understood throughout the District, except in certain parts of the Bālāghāt whore Kanarese predominates. The quality of the Tamil spoken is not pure, but a detailed account of the local dialect is beyond the scope of this book. Ryots are vory apt to substitute l for l, and vice versa, especially with foreign words;

Salem City increased from 10,000 in 1801 to 70,000 odd in 1901—vide infra, Vol II, p 247

·	1891	1901	1911
Rīsipui iai	10,530	11,512	15,238
Āttūr	9,205	9,673	10,992
Krishnagiri	9,726	10,416	10,857
Dharmapuri	6,939	8,102	6,158
Hosūr	5,756	6,605	5,913
Kūxeripatnam	1,157	4,051	5,171
Tiruchengōda	7,511	8,198	1,645

eg, "Inbbor" instead of 'ribber,' or "rantern" instead of OHAI III "lantern" Not infrequently v(ω) is substituted for p or b(ω) Lakelage (eg, couper instead of couser), and somotimes y (w) takes the place of s (#) (ey Srinnayan instead of Srinnasan) Another local p cultrity is the occasional substitution of I (s) for b (u), ey, the funther name Subramanijam is often corrupted to Sukkrimani or Sukku, a change which suggests the familiar philological equation equate hippos The letter in is usually pronounced like er

Though most Muhammadans profess to speak Haudustana, the house language of the Labbars is ordinarily Tamil, and of the Pin iris Teligu (p 104) The majority of the Muhammadans a the northern taluks are returned as speaking Hindustini, but in the ultra Lamil Taluks of Tiruchen 3 ln and Attur only two thirds and one half respectively, of the Muhammadan appear to know of

the language

The polyglet character of the District must have presented sorious difficulties to Read and his Assistants | Pho paimaish records of Salem. Aftur and Liruchen, idu are written in lamil One fifth of those at Uttankami are in Tunnil, two fifths in Kanarese two fifths in Marithi. The Maruthi is corrupted with a number of Hindust in words Nine tenths of the Dharmapuri records are in Kanarese, the rest being in Manithi Iamil and Hindi In Krishaagin two thirds are in Kanarese one third in Marithi In Proportion, half are in Tamil, half in Lelu-u Tastly in Hosur thre fourths of the recounts are in Kapare e and one fourth in Marathi Marithi was the official language of the District till 1851, when Mr Phillips procured the Board's sanction for its abolition in revenue correspondence In October 1801 the Board ordered that the practice of submitting jam ibands recounts to their office in Marithi should be di continued, thenceforward the Marathi language crased to have any official existence in the District

Of overy thou and subabitants, 967 are Hindus 25 Muham madans and 8 Christians The Minhammadan are above the District avorago in Hosur (50 por millo), Krishnagui (45) and Uttankarai (32) the Christians only in Salom and Attur (each 13 per mille) The proportion of Muhammadans for the District is less than half that for the Presidency

Christians in 1911 numbered 15,002 or less than one per cent Christians of the total population Of these 581 were Europ ans or Purasians, and 14,418 were Indians Of the Indian Christians 13,301, or 92 per cent were Roman Catholies the remaining 8 per cent being divided among the various Protestant denominations, 602 (rather

RELICIONS

94 SALEM

CHAP, III Curistians

Roman Catholics less than 5 per cent ) belonged to the London Mission, 177 to the various Lutheran Missions, 124 were Anglieans, and the remainder were attached to minor seets, or were unspecified 2

St Francis Xavier, the Apostle of India, came from Portugal to Goa in 1540, and made innumerable converts during the ten years of his ministration in the country. The work begun by him was taken up by the Jesuit Fatherstowards the end of the sixteenth century. In 1606 the celebrated Robert de'Nobili, a relation of Pope Julius III, arrived in Madura, and entered on a career of preaching which lasted 40 years. His early work was in Madura. Deeply versed in all the languages and customs of the country, he made himself "all things to all men" to win the people to the faith. He adopted the habit of life of the Brahmans, was attended by Brahman servants only, and observed in the minutest particulars the customs of those in whose midst he sojourned

In June 1623, after he had set the Christian Church at Madura on a firm basis, Robert de'Nobili left Madura for the north Tiruinala Nāyaka had but lately acceded to the throne, and had made Trichinopoly his residence There were a few Christians at his Court, but de'Nobili could do little work among them, as every one was in a tuimoil of warlike preparations De'Nobili, therefore, pursued his journey to Senda-mangalam (in Namakkal Taluk), where he was well received by the reigning prince, Ramachandra Nāyaka, a vassal of Madura, who offered him a handsome site on which to build a church Robert de'Nobili, however, intent on further conquests, was forced for the moment to decline the generous offer and pushed on to Salem, then ruled by Salapatti Nāyaka, another feudatory of Madura At the outset, the populace of Salem adopted an attitude of hostility to the efforts of the "great Sanyāsı" Every gate was shut against him, and he had to content himself with the shelter of a wretched chāvadi, Here he remained forty exposed on all sides to wind and rain days, during which he fell seriously ill At length one of the townsfolk, moved with pity, offered him the shelter of his house, the offer was accepted, and everything at once assumed a new

2 Mission work seems rather stagment, if the marginal figures are correct.
The totals exclude figures for Namakkal

		The totals exclude figures for Namakkal
Year	Numb 1 of Chustians	and Thuppattin Even then the total for 1911 is lower than that for 1901 by
1881	13,950	12 per cent, and has even fallen below
1891	15,576	that of 1891, while the increase be-
1901	16,634	tween 1881 and 1901 is only 13 per cent
1911	15,003	against 51 per cent for the total popula-
		MOR OF PROPERTY

¹ The mission retuins give a total of 1,108 which includes, no doubt, most of these who are "unspecified" in the Census retuins

CHEL TRAKE

aspect. The prescher recovered his health the feelings of the On VI III people changed, the e who had hitherto rejected the Apostle became enger to hear him. The Raja of Salem expressed a desiro to see him, and offered to grant him whitever favour be desired De Nobili replied that he desired nothing but his friendship. The priace assured him he would always remain his friend, and ulletted him a house in the Brahman quarter to live in flocked to him for instruction, and a manife of miracles wan their conversion. Among his most earn at listeners was Tirmnangala Nasala, elder Irother of Runnehrudes Nasala, the bays of Senda magalam who had driven him from his kin, Iom About the end of 1621 Robert de Nobih left Salem for Cochin to visit his Provincial The Salem Mission seemed firmly a tablished and there was every prospect of Tirum ingala. Nayaka and his sons the eldest of whom was h ir at parent of the Senda manga lam chieftamor embracing Christianits Poblical intrigues however made haveo of his plans, and Tremman, als Ninks had to flee for safety from Salem to the Ran of Maramanualam * There he wrete to Robert de Nobili to emae and by tise him with his family Hobert responded to his call but thanks mean to political intrigues he met with a very cool reception at the hands of the Itags, who granted him no place of residence. De Noluh had to content himself with a writched hovel. However before long Turum ingala brought him his four sons to be baptised and after some he station he himself received haptism on Christians Day, 162. Numerous conversions followed a church was built and the mission prospered. 'Moramangalam' was placed in charge of Lather I min mul Marting 3 who had come with hobert de Nobili from Cochia in the previous year, and Robert returned to Madurs (1626 A D )

The subsequent history of the Mormanizalam mission is lost 4 the zeal of the Jesuit Missioneries, however dul not flag

I I amay Historic to Mai tell I vol I r air of therrand La Mi sion du M I ri Vol II p ... uto 1

² Ios ibly or of the Gat't Mudaliyars of Amarakumli all ming the modern vill e of M ra r an, lam; vile p 69 In Il rirand Vel 11 p 24 Morn nangalam i sa di la calilaques fron alm Mira nangali i in about 5 miles north west of Omalar The Mulal of M ra man tl n are s at oned in an ansert at of the 14th year of Jat varman Bund ra I tadya II 12 0 A D vid G F N _3 f 1900

² Sco Bertran I Vol II pp ? In 1 1 According to January p v Ant Vice was in clarge

⁴ Father Marti z was in larg in 16 3 (B rtras 1 Vol 11 1 2/1) in D ce aber to 8 Fatt r In rat wrote Tie Fath ra ure I utling louses and lurch ant Marama . I mas la a pl co mear Sal :: lut aft r 1025 the letters arı sıleı t

96 SALEM

CHAP. III.

It is possible that in 1648 Robert de'Nobili revisited the Christian settlements he had founded on his way to Mylapore where he spent the last eight years of his life 1 In about 1650 the Mysole Mission was founded from Goa, and their eentre of opera tions appears to have been Seringapatam. In 1675 Father Jean de Britto visited Dhaimapuil, where he found a flourishing mission in charge of two European priests, Fathers Antoine Ribeira and Moucciaielli², whom he describes as "Missionaries of Mysore" In 1678 Ömalür and Salem are spoken of as Missionary "provinces, attached to the Madura Mission & Between 1678 and 1685 no tewer than six Fathers in the Madura Mission died, and, owing to the paucity of workers. the Madura Mission handed over a large tract of country, including most of Combatore District and pait of Salem, to the Mysore Mission 5 It is also recorded that Father de Britto, after his return from Europe, made his way from Gingee through the wild forests of the Javadis to. Dharmapuri whence he proceeded to the Marava country, the scene of his martyrdom in 1693

Meanwhile, in 1663, the Capuchins landed in Pondicherry and assumed charge of the European congregations. In 1689 the Jesuit Fathers, who had been expelled from Siam, took over mission work among the Indians. Another wave of missionary enthusiasm brought Father Beschi, with a body of priests from Goa, to evangelise the Tamils. Early in the eighteenth century there were mission stations at 'Capinagati' and 'Caguti' in Hosūr Taluk, and a letter from Father San Iago to Father Manoel Savay, dated "Capinagati, August 8, 1711" relates how Father Dacunha was ill-treated and wounded at Caguti, and died of his wounds at Capinagati. It was perhaps in the early part

² Bertiand, Vol III, p 255

⁴ Bertrand, Vol III, p 296

Father Beschi served the Madura Mission from 1711 to 1740, when he retired to the Malabar Coast He died there on February 4, 1747.

¹ Robert de'Nobili died on January 16, 1656, at the age of 80

According to the account prepared for Mi LeFanu by Father Thirion they were called Susin-pere-Swāmiāi and Antoniāi "Tradition has it that, in the outset a European priest was appointed exclusively to minister to the higher castes and was called the 'Priest of Brahmans', while another, called 'Pandāiam-Swāmi' ministered to the Pariahs, so that caste prejudices should not stay the progress of conversions'

⁵ These prificulars have been kindly supplied by the Rev Father L. Besse of Trichinopoly

⁷ See Missions de l' Inde, Vol I, p lav Capinagati is probably to be identified with Kappignatti, half a mile north of Kela-mangalam, and Caguti might be Kadūdi, 7 miles south-east of Kela-mangalam. If these identifications are confect, M. Launay should have a nitten "south east" instead of "south west" but the distances given by him are approximately accurate

of the eighteenth century that the Christian ettlement of Lightary CHALIH halli (11 miles no th of lah), was colonised from Dharriapuri and Garri is Gruim (Seringapitam) under Goaaese iafluence Lion Ligalary halls the community migrated to Matagonda palls where land was grauted them, it is said by the villagers in gratitude for raise which fell in a season of drought in answer to the prayers of the new settlers

By the middle of the eighteenth century it was estimated that the number of converts amounted to three nullions But number tuno was at hand. In 1773 tae Society of Je us was suppre ed "a misfortune felt as irreparable to the pies at day for the mi sions of India, founded at the price of so meny privations, being deprived of their ini sionarie, many of the Christian communi ties were lost and it was not till the he inning of the ninetcenth century that the work could be seriously taken on hand a temporary measure, on the destruction of the Order the erro of their congregations was made over to the I ishop of Verapols In 1776 the Massion of the Larmatic was entrusted to the priests of the Paris Society of Foreign Mis ions, in whose charge Saleni District still remains But before the work of reconstruction could be got under way, a still more serious blow to the Christian eau ou Salem District was inflicted by the persecutions of lipu

The history of Tipu s per ceution concerns more directly the history of Mysore It began in 1781 and continued till 1787, when Lipu received the envoys of Louis XII, and negotiations were opened for its ces ation. Meanwhile missionaries were expel led, churches destroyed, and Indian Christians given the choice hetween the ' Honour of Islam and dorth " The Christian com manuties of Cappagati and 'Caguti' vanished The churches at Tigalara halli Chikkana balli (near Anokal) and Selso kuppam (near Matamonda pulls) were swept away and all that reasons is a tamarind tree in Ligolara halli and a stone cross in each of the other two hamlets which mark the traditional site of the buildings which perished. Orders were given for the destruction of Koyilar (near Adaman Lottar) and Ladagattur, but the o two settlements, as well as Edappadi and Kalkaveri, oppeor to have survived the etorm

On the defeat of I pu after the I hard Mysore War the work of reconstruction began in earnest, under the auspices of the famous Abbé Dubois 3 who fled from the horrors of the I rench

¹ The reason for the nigrate n and its date are at known vide Launay loc c t

Pire Thin n loe cit

³ Vile lette of the Abbé Dulo to Clonel Re 1 dat 1 September 13 179,

98 BALEM

CHAP III CHRISTIANS Revolution" in 1792, and was attached to the Pondicherry Mission The Abbé was the fourth of the Missionaries sent for the work of reorganisation by Mgr Nicholas Champenois, Bishop of Doliche and Vicar Apostolic of Pondicherry 1 "We took profit," wrote the Abbé in 1793, "of the tolerance and protection accorded by the British to every religion to penetrate into the provinces acquired by them, and took care of the Christians dispersed by the persecution of Tiph Sultan We gathered together three or four thousand souls in four or five of the principal churches, and I took charge of the congregation"

The Abbe's work lay more particularly in the territory ceded by Tipu and he seems to have had a special fondness for Salem District. The ruined churches were rebuilt, partly at the Abbe's expense, and partly by the congregation. In 1797 the Abbe had occasion to complain to Colonel Read that efforts were being made by certain Goanese Missionaries to subvert his spurtual authority, and oust him from his churches.

"Black Priests," he wrote, "have arrived from the Malaba Coast in this country, and lodged, without my permission, without even preventing me, in my several churches Amazed by the boldness and impoliteness of such a conduct, I asked the cause of it, when I was answered that they came to take this mission from me, and to take possession of all the Christian chiniches in Baramahal and Salem's country, saying that I was nothing else but an usurper, and that if I should oppose any difficulty to their undertakings, they were beaters of orders from the Right Honomable the Governor of Madias to compel me to loavo without delay this country, and that the orders of which they are boarers are of so compelling a nature that they leave no choice or alternative. Their bold and determined discourses filled me with surprise and care The calumnies they have spread everywhere against me among these ignorant and credulous people, by saying that I am a French pilest, and that all the Frenchmen have, since their revolution, fallen into heresy and have been, without exception, excommunicated by the Pope, that the doctrine I am announcing is not the true doctrue of the Roman Catholic Church, that the English Government, sensible of all these motives, has entrusted them with the charge of all the missions in this country, these and a thousand other absurd discourses, and above all them likeness, by coloni, mannors and morals, with the people of this country, have won them the affection and confidence of all and they are received and triumphing in all my churches, while despise I of all, I am obliged to fly from a cottago to another, and I hardly meet with persons compassionate enough to give me shelter in their thatched houses 2 "

¹ The Abbé was born in 1765, and ordained in the Diocese of Viviers in 1702, the year of his departure for India. He returned to Franco in 1823, and at once became Director of the Missions Etiang(res in Paris Redied in 1818 at the age of 83 Sec Hindu Manners, Customs and Cerenomies (ed II K Beau champ), Clarendon Press, 1897

^{&#}x27;- Letter of Abbé Dubois to Colonel Read, flated September 13, 1797 Sec Correspondence between Abbe Dubois and Col Alexander Read on the subject of the Disputes between Abbe Dubois and the Black Prie is, Government Press, Madris, 1905.

CHRISTIANS

Col Read replied that he could not interfere in matters of OHAI III spiritual jurisdiction, and edused the Abbe to compound with his persecutors The Abbe then waived the question of spiritual right, but claimed compensation for the cost incurred by him in huilding "Churches and Lodgings ' in the District The correspondence does not state exactly bow the matter was settled, but the Abbe s worl by no means suffered. The British authorities allowed him an annual grint of I s 12 for the church at Dharmopuri Kövilür and smular grants for those at holl Icert and Liruppottur the fall of Seringapitim he was invited to proceed thither to reorganise the Mysoro Mission, and he worked there till 1823 Ho did not however lose interest in Salem District, and used periodically to visit Raya kota and Kri hinagiri Major Beyan gives the following account of him -

Hagreside for rites h lo of the Cathol s in the fal manal B ramal 1 districts. A residence of thirty years in India and a life specifiamone the natiscs on a mo t friendly and intimate foot n whose dre s and h tils le i om me sure a log ted corplaned with his tale its a 1 other acquirement enable lin a to form a just column to of the chara t and a traits of the Jadians the fick looked up t I im with the st em and reverence that is merited. Ili views with reference to the conversion of the leather were inther against hi success. He wreally advented the rielts and priesters of the Hinla especially the finale part declaring that they i see of the e-moral in l correct feels as whi I form the bond of a clal int recurso and the la is of d meelic hat riness 4

The history of the nineteenth century is one of steady pro gre s In 1838 Gregory XVI established the Vicariate Apostolic of the Coa t of Coromandel In 1850 Purs IX divided the field into the three Apostolic Vicariates of Pondicherry, Mysore and Combitore In 1886 Leo VIII constructed the Vicariate Apostolic of Pondicherry into an Archbishopric and Mysoro liceamo a Dioceso A year later Pondicherry was made the Metropolitan See of an Leclesiasticel Province In 1899 I co \III creefed the Diocese of Kumbakanam by dismemberment from the Arch licese of Pondicherry

Salem District at present is divided hotween the Archdioceso of Pondicherry, the Dioceso of Kumbakonam and that of Mysoro The major portion of the District falls within the

¹ For building Kalkayer & Church a 1 lo laing 1 0 rupee for Fdappa lis lods ng 54 rupees f r Dharmapus loliging t rupees for getting a statue of St Pet r for Tirappatta s clurch 18 rupees-Fo al 269 rupees (Letter of October 8 179,)

Taunay Vol J p 191

³ According to the Myso e Ga etteer Vol I p 483 the invitation came from the Cath he congregatio Mr Benuclan p refers to a stat ment that the invi from wis given by Col Welle ley himself (H lu Maniers and C tom p vu

^{*} Tlirty Yea sti India Vol I p 7,

100 SALIM.

CHAP, III Chris-11/5

jurisduction of the Pondicherry Sec. and contains nine stations. In the Talaghit there are stations at Salem, Attar and Akkniavarami half way between the two a fomili at Setti-path, a hamlet of Kamalipuram, nen Omrlin and a fifth at Edappidi. On the Shevaroys, Vereaud and Balmadies are treated as one station. Dharmapuri Taluk is served by Kövilin near Adamanköttar, and Kadagattur. The purisduction of the former extends over the southern part of Uttaul mar Taluk Krishnagur Taluk is served by the mission at Elattagni, and the northern portion of Uttankarar from Kövilür three miles from Timppattür town In 1907 eight Piench and two Indian pile is were working in the portion of the Instrict included within the limits of the Archdiocese The Diocese of Kumbakonam is bounded on the north by the Vellar, or rather that branch of it which in Salem District is called the Swete-nadi. The contains two stations, viz, Koneri-patti in the south of Attar Taluk, and Kalkaven (Kākkavēri) near Risipuram There is only one Salem station vithin the Diocese of Mysore, namely Mattigiri

The congregation of the European and Native Sisters of St. Joseph of Cluny have a branch at Yercand, where a boarding school is maintained. At Yercand there are also Convents belonging to the Presentation Nins of St. Joseph's Vepery and St. Mary's, Madias. The Congregation of the Native Nins of the Sacred Heart of Mary, established in 1811 under the rules of the Third Regular Order of St. Francis of Assisi for the instruction of native guls, maintain, schools at Akkarayaram, Kövilür,

Salem, Setti-patti and Elattagiri

The London Mission 2

In June 1827 Messis Tyerman and Bennet, on behalf of the London Missionary Society, selected Salem as a field for missionary effort, and in October of the same year the first Missionary, the Rev Henry Crisp, began his task. He took over from the Collecter, Mr M D Cockburn five small schools, which were at the time under the Collector's management. Mr Crisp met with a good deal of opposition, and in Ammapet he was mobbed and stoned. In 1829 he was deprived by death of the devoted assistance of his write, his own health gave way shortly after, and in 1832 an attack of malaria proved fatal. In that year the first church was built, and two converts were baptised.

Mr Crisp's successor was the Rev George Walton, an East Indian, whose work, lasting over eight years, was crippled by illhealth Mr Walton got involved in serious loss by litigation for

¹ Hamlet of Kain-patti

² The information on the London Mission has been furnished by the Rev W Robinson

which he was in now ay responsible, the Frammo of 1833 added to his troubles in 1839 Mrs. Walton died and two years later he himself succumbed

CHAP III

Shortly hefore Mr Walton's death he was joined by the Rev J M Leebler, a distinguished Immi scholar, who had been associated with the great missionary Rhenius Mr Leebler rigorously rerived the Mission worl in ontlying stations, specially in Attur laint. Ably helped by hi wife, he opened homes in Salem for training the children of converts, and turght them weaving, carpentry, blacksmiths work mat making and other industries. Artizan missionaries from Germany were employed, and, thanks to the offerts of Mr C Rahin who for ten years develop d the vork with unguideing offert the Industrial School prospered.

In June 1861 Mr Lechler died What followed was a series of blunders worse than crimes aries of the old regime "writes the Roy J P Ashton," had seen fit to smash up in one day the two boarding seacools and the industrial school. I could never understand the reason of this step unless it was they were much too succe full and fionneally prosperous institutions to be telerated in a mole-sal station. We juniors could only helplessly look on at the destruction.

In 1862 the Roy G Mabbs and his wife came to Salem and had to inherit the blanders of their immediate predecessor. Papers and documents were in a terrible state of confusion, and the Mission is indobted to the circful patience of Mr Mabbs for reducing the chaos of the Mission records to order. Mr Mabbs was succeeded by the Rei. W. D. Moriis who had laboured already in Coimbatore and had a unique mastery over the dialectical vagaries of the Tamil language. His career was prematurely cut short by an attack of sun stroke and early in 1870 he was reheaved by the Pey Henry Toller who died of cholera within a few days of his arrival leading his young widow to return home in the ship which brought he to India as a bide

In 1862 the Rev Mi Phillips was appointed to Triuppattui and tool up his residence in that station Mi Phillips laboured earnestly as a vernaeular preacher, and gave a great impetus to work in the northern half of the District When Mr Toller died, the Directors of the Society decided to give up Salem In 42 years four Missionaries and three of the ladies of the Mission had died, and two men had been compelled to retire because of broken health. It was therefore declared advisable to ask the Areot Mission to talle charge of Salem This proposal was et ande however, and the Rev Mr Phillips was directed to take over the

102 SALFM.

CHAP, III.

work at Salem He did so retaining Thruppattur Henceforward the work of the Mission steadily progressed. In 1891 the Australian Auxiliary Society sent Miss Cox as a Zenana Missionary. After 11 months of work she was compelled to retire owing to ill-health, and was succeeded by Miss Crouch and Miss Lodge. In 1908 the Rev. Geo. Wilkins started mission work in Hosfir, in connection with the Bangalore Kanarese Mission.

In 1907 an interesting work was started among the Koravas of the Salem-Attur valley, a number of whom had expressed a desire to become Christians and lend a settled and honest life. As many of them were on the 'KD" register, and had no permanent abode it became necessary to bring them together into one settlement Mr Robinson accordingly darkhasted for a piece of waste land near Sukkampatti, about helf way between Salem and the Manjavadi Ghat, and settled ten families upon it The people built their own houses and pay kist for their land through the The Mission assumed responsibility for the good A code of rules was drawn up and strictly conduct of the settlers enforced, the catechist in charge has to see that each member of the community is in his house at night, and enters his name in a register, and a Police constable visits the place every night and cheeks the register. Crime has not been entirely banished, but it has decreased to a surprising extent, and on several occasions the villagers themselves have reported cases of theft, and given the offenders over to the authorities. The settlement is now known as Elizabethpet, and in 1912 numbered 56 souls. A similar settlement was established in 1909 at Muttampatti by Mr Robertson, and in 1912 it numbered \$4 members

an unworked field. In the following year a second station was apened at Ambur by the lies. I Alohn. In the latter part of 1897 work was taken up in Vanirambidi la the Res R I riche, and in the following year the Rev G O Kellerl mer completed the chain by a tablishing a station at Barger 1. The four stations of Ambar, Vanyambidi Bargar and Krishna ari form a comract little district for concentrated effort

CHAI III CERESTIANS

The Leif is I vangelied Lutherm Mission beann work on the Shesaross in 1862 and the fir t chapil nas built on the full on which Mr Rehm's lungilou non stand. A new char I was begun in December 18" a and con territed in the following Inno It stands in the granter of Lercand Inonia a Untherpot

A branch of the Danish Mr sionary Society was op aid on the Other Sherror Hills in 1823 by the her heford who had to right Mi sion Yerrand or arcount of all health. The mession station is located on the fluid of the Shevaresan about I mil s from New and Most of the missioners a work is among the Malus the

The Society for the Propagation of the Gospil maintains an Indian Protat Salem

The Mulian medius number in all 13 421. Though they MILHAR represent only 21 per cent of the total population of the District was so their local scitlements are of no small importance. This is es pecially the case with the chief centr's of trale, and with places which in former days were garrisoned with troops. In such localities they sometimes exceed one fourth of the total repulation?

Mulimum lans are commonly spolen of as divided into two cla es Dal hams and Labbars the form r, as their name industes being regarded as mamigrants from the Dec an, the latter angles condants of inductions rices

Di Li ance

The Dalliam class tacm class as Shorkhy (21 387) Samada (6 800) Pathans (7,115) and Machals (69") but thanks to the fact that they are untrammelled by endonamous laws these divisions have little or no other significance. Their house languice is Hir dustani

I abl a s

The Labbus who are returned as 3 851, are supposed to be of almost pure Dravidian descent Their hou clanguoge is Land

E; Denkami kot H sui hri lia ii helaman al n cic

ploneers ! I previous est rence in Indian Mission voik ur ler ti I cia ig Nis ion which the left or my to their strict adderer ec to the d cirine f scripturi lina iration

Strictly of making a Sany d andret descend nief the brothet a Sheika a direct desc n lant of a c of the first three hi life a Sharif is the son of a Sheikh fatler ly a Saigad notl r

104 SALEM

CHAP III

and many of them do not understand Hindustāni. In most respects they are orthodox Sninis. It is said that they observe a number of Hindu customs but no evidence of this is forthcoming so far as the Labbars of Salem District are concerned. They are a frugal and industrious community, and persevering traders.

Pmjīris.

In addition to the Dakhanis and Labbais, there is a section of Muhammadans who speak a corrupt form of Telugu, and are variously known as Pinjans, Panjans, Panjarvettis, Achu-kattis or Dūdē-kulas 2 As then name implies, their distinctive means of livelihood is cotton-cleaning, they are also weavers and mat-There are several settlements of them am Attur Taluk, and they are to be found in Ammapet, Tara-mangalam, Rasipuram, Hosūr, Matugiri and Benkai. It is said that their customs approximate closely to those of the Hindus, that both men and women dress like Hindus, that the women wear a pottu of red hunhuman on their forchead, and that the men sometimes shave the beard and wear a hudum, tall is tred at marriages, they adopt Hindu terminations (Appa, Amma, etc.) to their names, gosha is not observed, they sometimes worship in Hindu Temples, and at Bakrid do paga to the implements with which they carn their livelihood, on the analogy of the Hindu Ayudha-puja practices are, however, by no means universal among them, and the modern tendency is towards assimilation with orthodox Muliammadan observances

prevalent in the District is all o discountenanced by the strict Mu alm'in. The bodies of Pirs are popularly supposed to be incorruptible, imracles are performed at their totals, and oblations (urs) are offered on the animore my of their death. It is a curious feature of these tombends that Hindus frequently take part in them?

CHAI III

The three chief Muhamm idan fe tivals are, as obsewhere (1) 1 Ramrin, (2) Bakird and (3) Muharram The hamzin Kidhi celebrates the clo c of the Lonton I ast which is observed through out the mouth of Runzin | The Bakrid commemorates Abraham's intended sacrifico of Ishinael (who in Muhammadan tradition takes the place assigned to Isaac in the Helm's version) and is celebrated on the nu th day of the month /illhay On both the Ramein and Bakrid Author all male Muhammadans share them selves and botho and, dressed in new clothes of the purest white with shawls turbins and vests of the gavest colours, flock on masse to the Idjas, or praying walls, situated on the outskirts of their town or village and offer prayers. The Bakril is also celebrated in each hou chold that can afford it by the sacrifice of a sheep. To die on either of these festal days is held to be most fortunate and the bodies of those who so die are carried to the Idag, and special prayers are recited over the biers at the conclusion of the Kutha service

tıval

As already stated the thirteen days festival of Muharrani, Wharrani, Wharrani, Which commemorates the defeat and martyrdom of Ilis an at Kerbelt (680 AD), is accompanied by many cerumonies which violate the principles of Islam in the contro of operations is a Malh in called Ashār khana or Allasuami Local an unpretentions building where the panya is a nietat device mounted on a pole, which is supposed to represent the standard of Ilissami its shape varies sometimes it is in the form of a hand sometimes of a fleur de lis. The tabūt is a model of a manusolomi, constructed of paper tinsel mines etc. mounted on a platform which is carried on the houlders of men in the manner of a Hunda wheel less car

Among the most pleasing features of the Milhariam colching are the Gries or troupes of brightly clad boss who inliven the towns and villages with songs and dances. Of the different guises there is infinite variety. In Salem City, these Gries are organised on an unusually claborate scale, each quarter of the

^{1 116} first h i r lir vir Aldul hadir who van bein at B gd d A H 471 (1018 B \ D) at l hed A H 671 (11, A D) ~ ce Qa oo re Islam p 13 Yide the illustrations in Qanome Islam

106 SALEM.

CHAP III Muhammadans town having its own particular masque ¹ Roughly speaking the Salem Giros are of two types, the Nānak ² type and the Pākhand or Sanyāsi type

In addition to the Gnos, the Muhaiiam is made the occasion for a great display of individual  $v\bar{e}shams$ , of which the familiar  $puli-v\bar{e}sham$  or tiger-masque is the most popular. The variety of guises is, however, too great for dotailed description, and the processions are swelled by athletes  $(pailw\bar{a}ns)$  from the local gymnasia  $(t\bar{a}l\bar{a}ms)$  who give elaborate exhibitions of sword-play, wrestling, fencing with sticks and clubs, and the innumerable feats of skill and doxterity in which athletic Musalmans delight

The opening days of the festival are spent in preliminary rites and eeremonies. The panjās are taken out daily from the 6th to the 10th days. On the ovenings of the 5th, 6th, 7th and 8th days, it is usual for the Guos to visit one another at some selected rendezvous (chauk), and the night is passed in songs, and dances, and ribald repartee which sometimes leads to blows. The favourite meeting places are in Shevāpet, Salom, Pension Lines, and the Fort. The Fort chauk attracts a specially large concourse, on account of its side-shows and tableaux.

On the ninth night all the  $t\bar{a}b\bar{u}ts$  and  $panj\bar{a}s$  are earned in torchlight procession through the main bazaar street, accompanied by the giros and then supporters, the tālīmdars, and a vast crowd of Hindus and Muhammadans of both sexes in which the guos march is prescribed by eastom, and should one giro dash forward to get in front of another which claims precedence, a free fight is likely to ensue On the afternoon of the tenth day (the Shahādat-ka-rōz on Day of Martyrdom) tābūts, panjās, giros, etc., are assembled on the left bank of the river above the biidge, and conducted in procession through the two Agiahārams to the river bank, beside the anaikat near Fischer's compound The lads who carry the panjās, some of whom are mounted on ponies, not infrequently display the most extraordinary symptoms of religious hysteria, swaying to and fro like diunken men, oblivious to their suijoundings, and appaiently endowed with preternatural strength When the procession arrives at the anaikat, the panjās are taken out of the  $t\bar{a}b\bar{u}ts$ , and the domes of the  $t\bar{a}b\bar{u}ts$  are taken of and placed inside All the

A list of 47, by no means exhaustive, is given in Qanoon-e-Islam, pp. 189 to 216

² Apparently connected with Nanak, the founder of the Sikhs, See Qanoon-e-Islam, pp. 212 and 435

³ See Qanoon-e-Islam, p 208 Several of the thleaux therein described are to be seen at the Fort chank.

pany is are sprindled with water and fathlat is offered. The tabilis are covered with cloths and carried had to the Ashiri hana, kept there for three days, and then dismantled. The pany is are carefully stored, and the festival is at an end

HADYA KAUDI CHAI III

One of the most distinctive features of the Muharram in the Lie larger towns is the fire walling ceremons, which usually takes place on the eighth ar muth night of the festival Our or more circular juts (alie) are due in the junhie street or in na apen space fronting one of the Allaswams Louds 1 ho pits are from 4 to 6 deep, and from 8 to 10 in diameter. In the ifternoon a boafire is lighted in each pit and is kept burning till about mid might. The flames are then allowed to die down for half an hour or so, and sunctimes some salt is sprinkled on the curbers to pre vent the flames from flickering. A few steps are then cut in the earth of the pits edge, and the devotees are led up to the brink one at a time. The devoters are usually in a frontio state of religious overtement and shout 'Ah Ah Then one by one they run down the steps on to the glowing embers walk nere s climb up the other side turn to the right rush alon, the pit s briul hael to their starting place and repeat the performance twice Their frends then douse them with water the afflatus leaves then, and in a few seconds they become ordinary mortals once more What connection these seasational performances have with Islam is not clear, and it is not at all uncommon to find Hadas among the devotee

i lkinj

In the Talaghit and in the southern and eastern Biramahil the village site (grama nation) is usually open but in the Bili-lat and in the portions of the Libramahil that adjoin the Bilighit villages were formerly protected by defensive walls and a fort, which in many cases are still in a fair state of preservation Some villages are surrounded with a hedge of the milk hole o plant (Euphorlia tirucalli) and on the hills a stont palisado of split humboo foncing is not uncomman The houses are usually built in fairly regulir streets and are not scattered Sometimes the hou es occupied by the several hauseholds of a joint family are grouped in a fenced compound Brilimans Muhammadans, and some of the larger Non Brilman castes, usually live in separate streets or quarters, Pariahs and Chucklers are relegated to hamlets (Paracheris Sallili natians) of their awn, situated as a rule at some distance from the main village, and they do not intermingle with one another Mast villages are provided with a platform (1991) of earth rivetted with stone, about 3 in

Ilivi us Villages

¹ P ayers accompanied om to e by oblitions f food Vil V 1 II T 11º

108 SALEM.

CHAP III Hindus height shaded by a banyan or some other tree, where the village elders foregather for gossip or for the settlement of disputes. An open  $maid\bar{a}n$  or green, where the villagers congregate on festival occasions, is usually to be found in the centre of the village, with the principal village temples adjoining it. The commonest suffixes for rural place names are-patti,-doddi, and-halli, which are respectively the Tamil, Telugu and Kanarese equivalents for "cattle-pen"

Houses.

Most of the rural population lives in tiled or thatched houses a terraced house being regarded as the mark of a wealthy man Houses of more than one story are rare Thatched bouses predominate in the Talaghat and on the hills, and tiled houses The favourite thatching material is kambu straw, paddy straw, cholam stalks, palmyra leaves, and coco-nut kiths are also used when available, and, in the vicinity of the hills, coarse The poolest classes have to content themselves with an one-room hut, about 10' square, but most people of the ryot class have at least two rooms; a sleeping-100m opening into the street, and a cook-room opening into the sleeping-room, and also a front verandah. In Hosūr villages the cattle are often accommodated in the sleeping apartment, and in the cook-100m are kept three or four huge earthenware jars of grain. An improvement on this arrangement is to have the cow-house opposite to, and equal in length to, the dwelling house, with a nairow yard, tenced at either end, intervening Town houses are more A new house is usually "waimed" by giving a feast to friends and relatives before it is occupied, and some castes observe the sacrifice of a fowl or goat, or perform some other rite, or call in a Biahman purohit to cleanse the building with the punyāha-rāchanam rite, before they venture to live in it

The picturesque little "bee-hive" villages of the Malaiyahs, that nestle on the plateaus and slopes of the Shevaious, differ from anything found in the plains. The huts are eneular, the walls are made of split bamboo, daubed with clay, and the coincal roof is thickly thatched with grass. The caves extend about 2½ from the inner wall, which is eneircled by a second wall of the same material, the intervening space being partitioned into two or three compartments, to accommo late calves, hids, poultry, etc. At the level of the inner walling is a left, which answers the purpose of a store-room. The only entrance is a door, about ½ high and 2½ wide, and there are no windows? The hut of the

Packar malar and Kolli malars is of similar material but CHAP III rect angular in plan, and with a rai ed pial in front beneath which is a small compartment clo ed with a door, where fowls are penned 1

BINE

Except in the case of the Malaridis (q s pp 150-57) Dres the Hindus of Salem Dutriet follow the practice of adjacent di tricts in matters of dre Boss neurlly go naked till they are 3 or 1 years of a ge when they don nemall I in mam, or 1 wide supported by a wast cord the flip or the lemanim hangs ontwords and renet as in mor southern districts tucked in Sometimes boxs wear the was tearl without the Jonanum and sometimes they are protected against the cold by a little shirt or jacket of madequate length After they lose their fir t mill teeth, they are clad if their parents can afford it in a small white was t cloth, about 74 long and 3 wide 1 or the ordinary man th waist cloth (1 (htt) and turken suffice and in cool or w t weather especially on the hills and in the l'ilighit, he carries about with him a blanket (Lamble) or a sheet of coarse thick cotton ( luppatti) The o who ern affort it were al o n body cloth (anga easter in) loo elv laid acro a the shoulders and sometimes the turban is worn thus In tor us sleeved jackets of I propern pattern are in to me, and the well to-do wear a lace borderel angueastiram nextly folded and passed across the left shoulder and under the right nrm Tho was t cloth is ordinarily white, but modern deprayity of tasto affects a cloth dyed partially of an overable magenta crim on hao, which has the advantage of economistage the dlichy's charges In the Balaghit short drawers of the type common in Mysore are often worn in lieu of the reshie and caps are often to he seen. Leather sandals are in general use

I ittle girls up to the age of about 3 wear nothing but the httle heart haped piece of silver suspended by n wn t cord (araimudi) which calls attention to what it purports to conceal They are then promoted to a mimature ' found eloth known as sittadar or, in the case of Christians and of well to do Hindus to a packet (sollay) and shirt (paradat) The usual colour of the ordinary pudarai is the familiar red that harmonises so perfectly with an Indian environment Rich or ingo yellows are sometimes seen in the Talaghit and in the Bilighat green or indigo (popu larly called black ) no much in vogue Somo ensice eschew tho black pudarar altogother and others prohibit it at marriages White is confined to the Malary alis of the Kelli malars and the widows of Brahmans Reddis, and a few other eastes Tho bodice (ratiblat) is in very general uso especially in towns and in the Balaghat but it is not usually worn by girls under ton years of ago

¹ T schs polu Ga etteer p 1.41

110 SALEM.

CHAP III.
HINDUS
Tattooing

Tattooing is tolerated by almost every easte, the most notable exception being that of the Malaiyālis of the Kolli-malais, whose abhorience of the practice is so strong that they will not permit a tattooed person to enter their houses. Most of the higher eastes, however, discountenance the tattooing of males, and nowhere is the practice earned to extremes. The ait of tattooing is almost confined to itinerant women of a Koravar sub-easte popularly known as Pachar-kutti Koravars, whose work is skilful and correct. Kuruba women sometimes take to the profession.²

Food

The staple food among the higher castes is lice, and among the masses ragi and kambu Brahmans and the higher eastes favour pacharisi (i e, nice husked without boiling), but the poorer people content themselves with pulungarist (rice husked after Ragi is prepared as food in three ways, (1) hushu (or hann), gruel, (2) hali, porridge, the ragi balls of pail diet, (3) rotti, bread or biscuit It is usually eaten with dhall or avaian Kambu is generally eaten in the form of kanji or hali gram is an article of diet in the Baramahal The majority of the population are flesh-eaters, the chief abstainers being the Brahmans, Komatis and Lingayats The flesh of sheep or goats is a general aitiele of diet throughout the District, much more so than in the districts adjoining on the south and east. The eating of fish (both fresh and salted), slowls, and most birds that pick up their food with their bills, is generally permitted eaten by a very large proportion of the community including Arasa-Pallis, Vakkiligas, Malaiyālis, Kongu-Vollālars, Udaiyāns, Shānāis, Koiavais, Oddas, and all Panchamas The flesh of the Hanuman or black-faced monkey (Semnoputhecus entellus) 14 highly valued as a medicine, and Dr Shortt notes that the Malanyalis out the carcase into small pieces, 2" square, and sell these pieces at 2 annas each or even more, a whole carease being valued at Rs 7 to Rs 104 The flying-fox is relished as food by Pallis, Pallars, and several other castes Field rats are eaten by most of the lower eastes, who drive them out of their holes with The practice of eating trops gives a certain section of smoke

Pariabs the distinctive appellation of Tanalai tinni (see p 202), CHAP III and Arasa Pallis are distinguished iron their Panda matta Palli consins by cating crabs A few ca tes (including a rtain Pallis) nre said to cat the ignam (udumbu) White nuts are considered a delicact hy many of the agricultural and labouring castes. The universal conduments are salt, chillies, and tamarind, the last named being so valued that even the fallen blossoms that strow the reads are carefully swept up by the frugal housewife and stored for u e The flowers of Wiram (Cassia ansiculati) are used to brew ten In times of famine the fruit of prickly pear is freely caten by the poorer clas es who are sometimes driven to digging out ant lulls to get the grain (pill arese or grass rice' as it is called) that the auts have stored

HINI DE

It would be tedious to give a detailed account of the many (ames games played by children and adults. Kummi and lelittami are of course familiar everywhere Boys amuso themselves with endless varieties of hep-scotch (pilla or pindi) tip est (killi) pri oner's lose (bare I du), mariles (gdi) and kite fly in_ (pattam) Uchi-allam is a favourito four n side nine in somo parts tinth in lal is a forfest game which court to in throwing up five stones into the air and citching them in various ways Pall in lu hi is a rather complicated game for two played with a board with two rows of little pits (or the pits are made in the ground) into which n certain number of seeds are dropped in succession. Dayam is the name for several games akin to brekgnimmen played on diagrams of various putterns The best known of these is the game called in Hindu tani pachis Another set of games, played on various diagrams and bearing various names resemble the Luropean game of I ox and Goeso One of the best known of the c is called pathin unth im puls ( fifteenth tiger ) or puls lattam, and is played with 3 ' trees' and 15 sheep card games keler I source is a curious adaptation of Nap, and "out -atlam of Bezique Cock fighting is occasionally met with in Salem City in Rusipuram and in parts of Omniur Taluk Attur label it is very popular especially in the villages round Belur and Tandavarayapuram, where regular tournaments are held, each competing village being iopresented by several cham pions Several formidable varieties of spurs are used straight and curved broad bladed and unrow, some of them 1 or even 6 , in length

No scientific survey bis yet been made of the religious cults of Salem District and only a cursory notice is posible. The

RELIGION

Dance songs the forme accompanied by clapping the hards and the latter by str king sticks togetl er

112 SALI V

GHAP, III

HINDUS

RELICION

Religion of South Indian Hindus, like their social organisation, is a blend of two cultimes, the Arvan and the Diavidian, the former represented by immigrant Brahmanism, the latter by indigenous cults. The various cults may be roughly classified as follows—

I Brahmame Cults proper, comprising the cults associated with (A) Siva and (B) Vishin II The Păndava Cult III. The Manmatha-Rati Cult IV The Vîra-Saiva Cult V The Cults of the Grima Devatis or village deities comprising (A) the Avvanār Cult, (B) the Sakh Cults, (C) Demon Cults

I. Brahmanie (A) Siva Cults The worship of Sivi and Parvati, and their sons, Vignesvara and Subrahmanya, is universal throughout the District. Most of the large temples of the District are dedicated to Siva, and there are few villages without this shrine. The worship of Vignesvara is an essential element in most of the more important Hindu ceremonies, and there are several temples of no small affluence dedicated to Subrahmanya.

A Siva temple of the correct pattern should have seven mākārams or ambulaturies, one within the other, but this arrangement is not found in any temple in Salem District. The preemets of most of the large temples of the District are surrounded by a wall, varying in height and length with the importance and wealth of the temple. In the centre of this enclosure is the main block of buildings, which consists of three parts, (1) the mahā-mantapam, (2) the ardha-mantapam, and (3) the yarbha-qriham corresponding to the 5th, 6th and 7th prākārams of an ideal temple garbha-griham, or Holy of Holies, is a perfect cube, and contains the god in the form of a lingam! On the northern side of the gar bha-griham is a small diam, terminating outside the shrine in a spont (gomukham or somu-sotram), which carries off the water used in the god's ablutions (abhishekham) The worshippers drink this water, which is held very sacred. The garbha-griham is usually topped by a superstructure (vimana), ornamented with more or less elaboration, and surmounted with a biass ornament (kalasam), which is sometimes covered with gold. The garbha-griham usually opens on its eastern side s into the aidha-mantapam, a small auto-100m, 1ather narrower than the garbha-griham, and connecting it

The mula remaka, as the representation of the dorty fixed in the Holy of Holies is called, in contrast to the utsara-regraha used for processional purposes

In temples where the god is installed according to the Saiva Igima, Smarta Brahmans decline to take tirtam from the Archakar, and where the god is installed according to Smarta Igama, Saiva Brahmans decline to take tirtam from a Smarta Archakar

³ In some temples, eq. the Kantsanttha Temples at Türa-mangalam and Risipuram, the qarbha-greham faces west

with the maha matayam or mum mantayam, a pillared hall or portice where most of the best of the ornamental work of the teamlers concentrated

HINDLS RELIGION

South west of the main shrino should be a tomplo to Vigne-vara and north west of the same another to Subrahmanya, both facing cast. Parvati a temple is usually in the north east of the temple compound, and faces sauth. The position of these three shrines varies however, in different temples. In front of the main mantapam, in order from west to eat are (1) a nandi (bull, Siva s vahanam), facing the garbha priham and usually surmounted by a stone canopy, (2) a dhivaya stambham or flag post a tall mast some times of wood, sometimes of copper, with a flag shaped davice on top decorated sometimes with bells, (3) a tall pitam or altar of sacrifice, a pedestal topped by a stone in the form of a lotus the eight petals of which are supposed to rope cut the guardians of the I ight Carbinal Paints (Ashta dil Palakas). On this tall pitam offerings of flowers ond fruits are laid by wershippers

Sive is credited with 1 008 theophanics in as many different localities, and ho is known by nt least os many names 1

Ho is most commonly known os Somesvara in the Northern Laluks (e.g., Adaman kottar, Rayn kota, Indar Krishnagiri, olso Sankundrug and Naugavalli) and Kailleanathn in the Lala, but (e.g. Rasipuram Tiruchengodi and Tara mangalam) - The Cholas ond Pandyas have claimed him for their Lord and the Solesvara (e.g. Arogalur Mulla samudram, Kadagattur) and Pandistara (eg. Kumara mangalam, and Turnchengodu) Temples senttered over the District are rolles of their rule. Other popular de igna tions are Mallik Arjunesvara (eg. Dharmapuri, Vellar and Mallik Arjuna Durgam), Chakkanuthestara (Amarakundi), Para mestara (Palakudu), and Simba murti (I tiappur) Rorer forms associated with particular localities are Chadamathesiam (Hosar, Bagalur), Sukavanesvara (Salem), Sükaya nir malesvara (Attur) Jalakantesvara (Kaseri patnum) Desinathesvara (Kambaya nallur), De esvara (Hogena kal) Tirtigirlsvnra (Lirta malai), Arunčsvara (Karı mangalam) Pennčsvara (near Neduncal) und Sri Kamsnathesvara (Arognlur) The most important shrines aro those at Salem Rasipuram Turz mangalam, Tiruchengodu Tırta malaı, Hosür and Litappür

Siva's consort l'arvati has no temples of her own apart from the shrino allotted her in tho temples of Siva, except as Kamakshi,

A list of S nat es is given in /iegenbalg (p 41 sq )

² Somesvara was a favourite name amone the Hoysalus and possibly the frequent recurrence of this name in Salem District is a survival of Hoys la rule

114 SALEM

CHAP. III
HINDUS

patroness of the Kammālars (p 187), and as Kanyakā-Paiamē-svaii, the goddess of the Kōmatis (p 175) 1

RFLIGION Vignēsvara To the masses Vignesvaia, or Pillaiyai as ho is populaily ealled, as the God of Hindrance, is the most important deity of the Hindu Pantheon.² "If the mild Hindu would go a journey, or plough the field that is to support him and his family for the coming year, 'Pillari devadu' must be first invoked to help the work in hand, incense must burn, and the milky coco-nut must be broken before the aldermanic god"

Sulrahmanya Subiahmanya, whose vāhanam is a peacock, is weishipped under the name of Kandaswāmi (see below Vol II, p 275, s.v Kāli-patti) or Muttu-Kumāra-swāmi Except as adjuncts to the larger Siva temples, his shrines are not nuncious. Ho is the patron derty of the Karkōlais, and Tuesdays are considered sacred to his worship

(B) Vishnu Cults

_____

Vaishnavism is represented by the Vishnu Temples, to be found in most villages of any importance, and the Hanuman shrines, which are still more numerous Vishnu, like Siva, enjoys a multitude of names, those most commonly used in Salem being Venkataramana (Āttūr, Indūr, Chappadı, Kāvēri-patnam), Narasımlıa, the Man-Lion (Nangavallı, Gumnıalapuram, Hale-Dharmapuri, Krishnagiri), Varadaiāja (Tārā-mangalam, Pāppārapattı), Vēnugopāl (Bēlūr, Talı), Chendarāya (Adaman-kottai, Vīrabhadia-Duigam) and Lakshmi-Nāiāyana (Kāii-mangalam, The names Bētrāya (Denkanı-kōta) and Alagını (Salem) are less common. Vishnu temples are less well endowed than those of Siva, the richest is that of Bētrāya-swāmi at Denkani-kota with an annual tasdik of over Rs 1,800 under his popular name of Perumal appears to have a predilection for the summits of the rocky eminences so common in the District, and to him are usually dedicated the plain little masonry shrines with which such kopies are often crowned 3

Vishnu's consort Lakshmi has no temples of her own, and is only worshipped conjointly with Vishnu. Among the masses, Hanuman, as Rāma's fac-totum, seems at one time to have enjoyed a popularity second only to that of Vignēsvara. In addition to his association with all Vishnu temples, huge bas-reliefs of the monkey god are to be found throughout the District, especially in the Bāramahāl and Bālāghāt. Many of these bas-reliefs, gaudy with searlet paint, are carved on the enormous boulders with

which the country side is littered, some of them protected by a CHAI III mantapam, and some not Such earlings are usually to be found in the vicinity of the gateways of rumed forts, for Hanumin scens to have been generally revered as the guardian of the gates 1

HIST US RELIGION

II I nlava

The worship of the five Pandavas and their joint wife Drau padi is, curiously enough confined to non Brahmans in spito of the reverence in which the Mahabharata is held by orthodox The most ardent votaries of this cult are the Pallis Bralmanas from whom most of the papares are drawn. The temples are popularly called after Draupadi amman sometimes after Dharma rija they are plain, unpretentions buildings of simple design

The annual festival, which is held in spring time and lasts about 18 days is usually signalised by recitations of the Maha bharata, and sometimes by dramatic representations of seemes from that Epio a colessal prostrate figure of Dury odhama, the king who per cented the five brethren is formed in mud in the vicinity of the temple, and the sacrifice of Aravan sen of Aravan by a Naga Princess, is commeniorated by the slaughter of a goat the catrails of which are afterwards catwined on a pole surnount ed with a hidoous r d mask which represents the head of the heroie voutli

With the Pandava Cult a fire walking ceremony is usually associated I or instance at I'dappide the ununal festival takes place about the middle of Panguai (Lebruary March) and lasts for 18 days The papers of the temple, who is a Gella hy easte, for the first 15 days takes food only once a day in the temple and for the last 3 days he subsists solely on n diet of fruit front of the totaple a shallow pit is dag about 25 long, 20 broad and 2 deep At one ond of this pit is a ditch about 3 broad, which is filled with water On the last day of the festival a fire is kindled in this pit at about 10 AM and continues till about o i m when the embers are betten down with bamboo poles and spread evenly over the area. The fuel 18 mostly supplied by devotees who have taken a now to do so Meanwhile the e who have taken a vow to pass through the fire smear thomselves and their clothes with saffron and worship the karagam a hrass vessel filled with water and decked with a pyra mid of flowers which is conscorated for the occasion. When the embers of the fire have been levelled the crowd of fire walkers approaches the fire pit (agni gundam) and led by the pujari with the laragam the devotees call on their gods and rush round the pit in the direction of the sun then peress it and into the ditch

Vide ti e gi untic bas relief at Mal araja gada. Vol II p 179 below

116 SALEM

CHAP III.

Hindus

Religion

of water Some of the more enthusiastic cross the fire twice or thrice. At Edappādi women as well as men are said to go through the ordeal, and even infants in arms are carried across. The crowd of fire-walkers numbers about 200. It is said that if the  $p\bar{u}y\bar{a}n$  is a married man, a few embers are taken from the pit before the walking begins and tred in the new saffron-dyed cloth that his wife dons for the occasion, and she then walks round a small "milk-post" planted near the fire-pit.

III Manmatha

The legend 2 of Manmatha, he god of love, and his incineration by a glance from the third eye of Siva is commemorated among most of the inferior castes in the Kāman-Pandikai ("Festival of Kāman"=Desire, a synonym for Manmatha) which takes place about the time of the full moon of the solar month Masi, coinciding with that of the lunar month Phalguna The festival is essentially a feast of spring-time, and it synchronises with the Hôle Festival of Northern India 3 The commemorative rite is the buining of Kaman on the night of the full moon, Kaman being iepresented by a stalk of the easter-oil plant with some wisps of nānal grass attached to it, which is set up at the meeting points of the principal thoroughfares in towns and villages, 4 or 5 days before full-moon day In some places a human effigy of straw and paper is also buint. Kāman has no temple or pūjāri, nor are offerings made to him, but in Salem two lads are diessed up to represent Manmatha and his wife Rati, and are taken in procession thorugh the town, with a cortege of masqueiaders and gymnasts, very much in the style of the Muharram celebrations, but on nothing like such an ela-The festival is marked by a certain amount of rough borate scale and risqué fun as elsewhere in India, and the youngsters amuse themselves by dousing each other with green or enmson dye. Sometimes the lower eastes dramatise the Manmatha eyele of stories in a series of natakas, which take place on the nights preceding the festival

11 Vira-

The religion of the Vīra-Saivas or Lingāyats is a reformed aspect of Siva worship. As a sect the Vīra-Saivas sprang into political prominence in the middle of the twelfth century, shortly after the collapse of the Kalvāni Chālukyas and during the reign of the

¹ Of a description of a similar ceremony in Bangalore, published in the Quarterly Journal of the Nythic Society, Vol II, p. 29.

² For the legend see Ziegenbalg, p. 92

The direct connection between the Höli and Kāman Festivals is obscure The former is obscived in Salem District by Marātha Brahmans and Mārwāris Both are vernal festivals. For the story of the female demon Holika, see the lite Pindit S. M. Natera Sastri's Hindu Peasts, Pasts and Ceremonies, p. 12 and Mr. I. C. Oman's Brahmans, Therets and Muslims of India, p. 250. The former writer says that the five days before the full moon are known as Höli Panaikar and the next three days as the kāman Pendikar.

Kalachurea Bijjala The rise of the Lang wats under the lealer ship of Breata was essentially anti Berlimanic and anti I in The salunt feature of the r wording is their reverence for the lingam, which is always worn on their persons. Their temples are not infrequent in the Hill hat and in Dharmapuri Laluk are usually plain rectangular structures, furmounted with a large masonry bull 2 with miniature bulls at the corners - I ach temple contains a ling m, a Nandi er a stone henre of Siva in his firm of Mrabbadra These I mgts it temples are popularly called Bull Temples' or temples of 'Br messarr swim Ba we means "bill and llanen, the Mo es of Vier Sare in is reserved ns an incarnation of the bull Annal the cuhanim (relucle) of Sira Vira-Suras are strict regularian , and their ritual probabits blood acrifice

The Cult of Assault, the son of Siva and Mohim (the s Gr female form of lightnu) is fairly common in Attur Inlul and is 11 rata al o to be met with in the other labelet Calule, but it is com paratisely rare elsewhere. It is in all respects identical with the

Arranar Cult of the adjoinin I amil Districts 4

It is unnecessary here to discuss the phil sophic explanation of (11) Ti the Saltis as mainfest strong of the female energy of the supremo habit derty as repre ented by Parvats, the consort of Six a in the form of So the simple villager the Cal tie are golderess who rule over evil amirits and who must be propitived by blooks aicrifices of fowls, sheep goats pigs and even bullahors, to induce them to protect the fields and villages from malifimant demons from pestilence famine, war flood and fire. The cult of the o derties has very little in common with the cult of Sina as ob erred by Brahmans and I jugayats The worship of such Loddesses was almost universal at the dawn of civilisation in I prope and Africa as well as in Asia and the synerctism which explains all these local cults in South India as various aspects of Sivas consort pre sents an interesting analogy with the absorption of the goldesses of I grot Babylonia Persia, Greece and Rome in the cult of the Groat Mother of the Gods in the early centuries of the Christian With its love of sacred numbers orthodox Hinduism enumerates nine Saktis vir (1) Mari aininan (2) I llamina, (d) Ankal amma, (1) Pidari, (v) Chamundi (b) Bhadra Kali

CHAP III R: 1 1

(A) A Vanai

I Vide S uth A cot D G p B and Z egen ral 2 pp 113

1 \ide Castes and Iribes Vol IV v Ima gat ; ... is at

² Ti e I ingayat fashion of adorni g ti cir temples a iti 1 rge masonry bull seems to lave infinenced the architecture f certain lilled temples eg the Siva and Vigne vara temples at f ela mangalam the Siva temple at Solappadi

¹ Kurnbas as vell as Lingsyals often worst if in these Virabi udra temples

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I canale devotees were treated differently. Their tengues were preced with silver needles about 5 long, the blunt ends of which were neath fashioned as spear blades or tridents. The puncture was made on the right side of the tongue about 11 from the tip The venicu seemed to find the operation painful, and clasped a corner of their cloth to their face to conecal any expression of เฉเก

ORAL III HINILS RELIGI N

I llumaian whose mime is explained as " Mother of All or Filamian ' Lady of the Boundary,' is especially popular among the Telugus A curious legend atta has her to the Vishim cycle Renuka, the royal wife of the sage Jamadagur fell from perfection and fled for refuge from her husband a wrath to a settlement of Madigas (see p. 201) At his father a behit her son Parasurama struck off the heads of all the Midua women as well as that of his mother. The father, aclighted with his son's dutiful obedience, offered to arrest him anything he wished. The pions son asked that his mother should be restored to life. The boon was granted, but the sen was unable to identify his mothers body and hy mistate stuck her head on the body of one of the Madiga Birls I llamman is conventionally represented by a wooden image in a sitting posture with hery face, four arms and hands and a crown of serpents. But ther principal image to which offerings are made is of ston , representing but her head in the earth to indicate that only her head was made alive ond put on the bods of another woman 1 1 local tradition is hos over rather value as to the exact significance of this head and it is often speken of us the head of the Sallah Pen, or Madica Lirl, who was an attend aut of R auka and is identified with the famous Matangi tho Loddess of the Madigas, whose body is Rennka's though her head is that of a Madiga girl

The chief temple of Blindra hali is at Micheri (Vol. II in dea kali u 260), her shrine at Tura mangulum is also worthy of note (p 266) She is more popular in the Talaghat than in the Barama hal Her worship is frequently associated with buffalo sacrifice

Ankal amiann, the patren goddess of the Scarbadavans (see p 173) is wershipped by most Non Brahmaa castes in the Talaghat Her nature is usually a Sombadavan but Pallis, Knikolars and members of other castes sometimes officiate She is honeurod with sacrifices of slicep Leats fowls pils and arrack annual festival hegins on Maha Sira Ratri and during its course is celebrated the grim Mayana puja or coremeny of the

^{1/ (}goab le p 136 There are many alternative version of the story-vide Castes and Tribe IV p 297 aq v Madiga car p 306; cf ESM XVII p 21

118 SALEM

CHAP III

HIADUS

RELIGION.

(7) Durga, (8) Pūranar, (9) Pudkalar In addition to these there are several other female deries of similar type, foremost among them being Pattāl-amman, Selli-amman, Nāchi-amman, Gangamma, Padayattamman, Ponnamma, Pongal-amma and Muttiyāl-amma Pūranar and Pudkalar, the wives of Ayyanar have no separate cult of their own and the worship of Durga is rare. The ritual observed in the worship of these deries differs greatly in different localities, and space permits only a passing reference to a few salient characteristics.

Māri-unman

By far the most important derty in the District is Māri-amman, and there is scareely a village without her shrine. She is par excellence the Grāma-Dēvata of the Talaghāt Tamils, and her cult exists all over the Bāramahāl and Bālāghāt ³ She is worshipped by practically all castes except Brahmans, Kōmatis and Lingāyats. She is especially associated with small-pox and kindred contagious diseases but there are few cures she cannot effect, and few boons she cannot confer.

The votaries of Māii-amman toiture themselves in honour of their deity Foi instance at the Reddiyūi festival near Salem, men and boys were observed with a number of skewers, sharpened to a very fine point, thrust through their skin, some 4" below each The skewers are about 18" long, and most of those in use were the 11bs of defunet umbrellas. Some devotees were content with one skewer under each aim, one man had fourteen. When more than one were inserted, the punctures were very close The points protruded about  $\frac{3}{4}$  When all were thrust in, the devotee clapped his elbow to his side, and held the blunt ends of the skewers lightly between his fingers, which he elasped. The operation must be painful, as several of the adults winced, and little lads of 4 or 5 cried bitterly when they were trussed Other of the male devotees statched a thread through parts of the hod), the favourte place being just above the hip. In one place were two men yoked by stout cords to a model wooden ear, about 5' high, diawn on clumsy solid wheels The ends of the eords were fastened to non hooks, two of which were driven into the museles of each man's back, 4" below each scapula and 4" apart A friend stood between the traces, and gave a helping tug to the car when it had to be moved One man, who was evidently regarded as the most devout of all, balanced on his head a chatty of blazing fire

For a description of Durga—see Ziegenbalg, p. 145

I or a detailed description of the seven principal Saktis—see Ziegenbilg, pp. 1.31-15

¹ For further descriptive details—see Ziegenbalg, p. 138

I emale devotees were treated differently Their tongues were pierced with silver needles about 5 long, the blunt ends of which were neatly fashioued as spear blades or tridents. The pinicture was made on the right side of the tongue about 1% from the tip The women seemed to find the operation painful, and clasped a corner of their cloth to their face to concerl any expression of 1)7111

CHAI III HING LS RELIGION

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Ankal ammin the patron goddess of the Sembadavaus (see p. luka) 173) is worshipped by most Non Brahman eastes in the Talaghat Her pagare is usually a Sembadavan hat Pallis, Kaikolars and members of other eastes somotimes officiate. She is honoured with sacrifices of sheep, goats fowls pigs and arrack. Hor annual festival begins on Maha Sua Ratri and during its course is celebrated the grim Mayana paga or ceremony of the

^{1/} h nbelg p 136 There are many alternate a versions of the story-yide Castes and Tribes IV p 20, sq sv Madiga esp p 306 of ESM XVII p 21

CHAP. III
HINDUS

RELIGION

burning ground (see p 173) In Attur her festival lasts ten days the car procession taking place on the ninth day

On the seventh day the  $p\bar{u}j\bar{a}ri$  is garlanded with the entrails of a freshly-slaughtered sheep, and accompanies the goddess in procession round the town, devotees place money on this gruesome necklace and pour milk over it. Similar practices are connected with her worship elsewhere.

Chariundi

Chāmundi, the pation goddess of the Dēvānga weavers and destroyer of the buffalo-headed demon Mahisha, enjoys an annual festival beginning in Vijaya-dasami Her shrines, and those of Pidāri, are less frequently met with than those of the other Saktis

Of the other "mother" goddesses the most popular are Selli-amman, Pattāl-amman and Gangamma Selli-(oi Sellāndi)-amman; who appears indistinguishable from Kāli, is a favourite deity among the ryots, especially among Pallis. She is propitiated with the blood of fowls, goats and buffaloes but not of pigs Pattāl-amman is an important deity at Kela-mangalam, where the chief tank is named after her (see Vol. II, p. 140). At Pālakōdu and Kāri-mangalam the pāyāri who serves her is a Janappan. Her shiines are found mostly in the Bāramahāl and Bālāghāt, and she appears to be more favoured by the Telugus and Kanarese than by the Tamils. Her worship cometimes includes a fire-walking ceremony. Gangamma too is more at home in the northern taluks than in the Talaghāt

A detailed account, however, of the "mother goddesses' in the District would fill volumes. Sometimes they bear quaint local names, sometimes they are vaguely called "Great Mother" (Perrya-thāyr or Doddamma), sometimes their names are merely descriptive of the spot where she presides, such as Vella-pāraramman, "Lady of the White Rock" On the bund of Pālarvam Tank at Kōdihalli, near Pennāgaram, is a shrine to Oddammāl, the spirit of an Odda girl who was sacrificed when the bund was built 1 In southern Uttankarar and in Tiruchengōdu the tank bunds are under the protection of the Ākāsa-Kannigal or Heavenly Maidens 2

¹ It is a curious encumstance that the bund of this tank has no stone revetment

² Eg the tanks of Venkata samudram, Ālāpuram and Tenkiaai-kōttai What connection these deities have with the Seven Kannimāi of a Siva Temple for of a Muni cult (see below page 121) is not quite clear and the traditions connected with them are conflicting. Mi S G Roberts writes that the Āūsa-Kannigal are female centaurs who guard tanks and make them break by stamping on the bund when quarielling. This version of the Kannimār is, however, unknown in Salem District. They are worshipped by the Vēttuvans on the festival of the 18th Ādi.

THE FEOTES 121

Hirit

Birtis

Bikkana halli not far from Denlima ki ta is noted for a curious CHAL HI custom connected with the wership of two sister derives know and Doldamma and Chillamina to whom the Hal Kurulas of the Birmahil and of Misore State are spretally devo el At the annual festival women of all ages, who have bound them elect by a sow, foregather at might at a sacred tank, discot them class of all clothing bathe in the cold water and on ascending the steps put on look projets made of punjam or marina leaves. They then arrange themselves in order of pre-edence, the My are kurul as taking the lead and with helited lumps of rie flour on their dishevelled locks much in a row suon to the accommunicati of mune three round the temple. There pearest relatives more with them, forming a sort of bolygnard to protect them from the rulgar La . The third circuit accomplished they make obcisance to the de ty, deff their leafy attire and resume their proper dress The above pracedure is behaved to ensure offspring 1

Demon worship is a grade lower in the theological scale than (C) per is the cults of the mother goldes es. The simple villag r is never free from the fear of the malignant bem, Peye and Bhutme with a luch the darl ness is peopled. On lonely village roals, in in his own back yard, he is liable to be sized with panie and cometimes actually dies of fright These cycl spirits must be propitiated and not minaturally their cult is uluquitous To guard his children the Brohman offers rougal and the Ann Brahman sacrifices a fowl or goat, to the spirit that haunts his back varl 2 Trees in particular are favourite abodes of these nupleasant hongs, and hence the worship of a demon is very commonly located under the tree he hunnits. These domones are nually worshipped under the name of Mani Muni appair Munt swam and lo al epithets such as Kottai (fort) Pllat (bound ary), has (Benares) etc., are prefixed to their names Ademon popular in Attur and Salem Taluks is Madurai Viran, the hero of Medura, who is worshipped on I ridays with offerings of blood

¹ The above is the ac ount of an eye wiler in 100 li acc with a by Mr lePann vol II page 16. differs in everal point either it has been mbilished to his inf rin at or else the Kurubu have grown more med t

The Grack calt of i off re many polate of analogy to the Mun calts of Foutl I dis especially will r gard to the psulo a froh te mapures

³ Mr & O Roberts writes that in Conjectarum Municipality there is a constant demand for private heer es for the slaught r of leng to propitione lurakada lavaran (ford file liack yard)

For the tradition of Maduras Viran see South A cot Destrect Ga tiee 1760 131 there he is described as a servant of Ayyanar Tho Rev Thomas boul us identifi d him with typanar limself. He is sometimes called by met thesis Maru la Viran or sometimes simply Virakkaran In Sal ta i e is honoured with festiv Is in Tai Ma i and Panguni wi ich tako i isco on any specially chosen inchy day shortly before the full moon of those month

groups The Weavers may include Jamil Kankelars Telugu Togotas and Kanarce Devaugas, the Lishermen, Tamil Sembadayans and Telugu Bestas and so with all the other communities

EMAI III

BINTU

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Con li

It is an essential feature of the Hiadu social organisation Ti Ju that intermarringe between these petty aubdivisions of each con ti community is prohibited. In other words, the unit of lindu Society is the endogamon group or sub-casti, as it may conveni ently be called the members of which may, except within the prohibited degrees of relationship, freely intermarry, and the limits of each sub caste are rigidly hard by its jus connul in Not infrequently all the members of the sub-caste tiace their origin to a common ancestor, who may be aponymous. The sub-casto is it elf divided into a number of smaller groups which are poverned by the law of exegnary and which may conveniently be called cians 2. The members of a clan are theoretically descendants in the male line of a common ancestor and are regarded as 'diva thus a marriago between two members of one clan would be looked on as within the prohibited degrees of relationship, and therefore as meestuous. Hence a Hindu must choose his bride from any clan within the sub-caste save his own the bride becoming a member of the clan into which she marries. In some ensies there is strong evidence that their clans are totemistic in origin, se, the members are all theoretically descended from some animal or plant which gives its name to the clau and which is renarded by the clau with peculiar revenues. It can hardly be and that totemsmiss a characteristic of South Indian casto but it is quite possible that the apparent traces of formism in the clan are survivals of an earlier social phase. It sometimes happens that two clans regard the mselves as ' consur brothers and may not intermerry 3

¹The blinding of two endogamous group into suiglier endogamous units and the splitting of an endogamous group into suiglier endogamous units aftern. Fusion exc pt letween a few advanced actions of Brahman is unknown in Saleun District a d the modern tendency is jealously to restrict the pu commute into the work is in the endone; towards is son.

² The Brahman in Gitta is six city an exogamous group but it implies descent from a patron saint or Ri hi and the term is not commonly in requirements. The Tamil use the term 1 agarpta group to describe the exogamous group 1 at the term is too vagoo for general application. The saine objection any lice to the word Into p in the mononis manees) used for the exogamous group by the Alugns. The term Kulzer Kul (family) is in general meaning Tamils Telugus and hannice but the word is also oft in u of with a larger and more general meaning and its adopt on in a restricted meaning would lead to confiss on. The term h is (branch) used by a few Tamil castes is too local for general are.

They are spoken of as Dajada I g ppus

CHAP III.

HINDUS

SOCIAL

ORGANIST110N

A CASTE is usually composed of several sub-eastes, between which interdining is allowed but not intermainage. Roughly speaking, it may be said that the sub-caste is defined by the jus connubu, and the caste by the jus convivi. It is usually the ease that the ancesters of the sub-eastes are supposed to be brothers or half-brothers. Several eastes are sometimes lumped together under a common name, based usually on community of occupation, and such combinations may conveniently be termed "caste groups," though the term "caste" is often loosely applied to the whole

Four Barriers The ramifications of the jus connubn are determined by a variety of factors, foremost among which are (1) linguistic differences, (2) differences in occupation, (3) territorial differences and (4) differences in religious or philosophie tenets. It is by no means the case that these factors are of uniform importance in all classes of the community. In some eastes it is primarily a difference of dogma that has led to social segregation, in others a difference of language, in others of vocation in others of residence. All four factors may have contributed to the creation of a sub-caste, all four are influenced by and react upon pride of birth or status, and the resultant complex is crystallized by custom and fiction. The causes of easte are multitudinous, though their expression in the limitation of the jus connubic is universally uniform

1 Language.

A difference of language is almost universally a bar to intermailiage For instance, Kanalese Dēvāngas may not marly with Telugu Dēvāngas, or Kanaiese Kurubas with Telugu Kurubas, or Tamil Barbers, Dhobies or Potters with Telugu or Kanaiese Barbeis, Dhobies or Potters. Unfortunately this distinction has not been observed in tabulating the Census Statistics of Caste Thus Kurubas are officially supposed to speak Kanarese and Dēvāngas Telugu, and it is obvious that large numbers of Mālās and Holeyas have been returned as Pararyans, of Mangalas and Kelasis as Ambattans, of Tsākalas and Agasas as Vannāns of Kummaras and Kumbāras as Kusavans, etc Hence in the Census of 1901, though over 153,000 persons are shown as speaking Kanaiese, the Kanaiese speaking eastes totalled just over 89,000, while in 1911 the proportion is about 134,000 Kanarese speakers to 50,000 persons of Kanarese castes, and in the latter Census many of the Kanarese castes have vanished altogether

2 Occupation

Difference in occupation is the dominant formative principle in the Industrial Castes, which may be described as endogamous guilds based on hereditary apprenticeship

¹ For the influence of Fiction see Risley, Peopl of Indiae, page 265

A difference in the place of origin or of residence is naturally City in of importance among the Agricultural Castes, who e prosperity 19 rooted in the soil. Hence are o the distinutions between the Vellalars of Londo mandalam, of Kongo of the Chola or Pandya country between the Unionalis of the Kolh mains the Prelint malais and the Perrya unlass Of analog ous origin is the Gaugadi karn (Gangavadi) division of the Vakkiligas and the Meresa days son of the langua

Histors 9 61 1 OR AND A 7 I orados

Sectoring difference up of paramount importance among the 18 ct numerous subscrites of Brilimans. A Saiste may not marry a Var havrite, a Madhen may not marry a Smirts. The great I meannt ca to is essentially exctanan in origin. Among other en tes bonever, sectorion distinctions are usually ili regarded

The well known division of South Indian Crates into the Birth Right and and I oft Hand I actions (Valenges and Idangas) is recognised factility throughout the District, except in the faint of Attur | The origin of this distinction is unknown and no extisfactors explanation of it has yet been advanced 1. The factions could not have strong out of purely racial antipathics, for Tamil Telugus and Lamare are alike divid d by it Probably it spring like the factions of the Guelfs and Ghils llin s in Media val Italy from lisputes that were in nature partly religious partly political partly occuomic and parily social but when or how the dispute are a samusolved mysters, buried in remote antiquity. The salient distinction between the two factions is that at feetisals and marriages the Right Hand Castes employ Parish ma terms with pipes and horns, while the Left Hand Ca tes employ only Chuckler mu t cians with drains and fom toins of various kinds. There are also

Dr Oppert (Original Intal tant of I dia 3 (1) traces the find to the struggl between J inlam and Brahmamam. The influ ner fill J it as wa perhaps strongest i towns where the artisanch a form an innortant and s w rful portion of the copulation will be It abman age lelte th lat nwning an lagricultural clase whom they woner rhy entr to sorly threats The Bral mans sav tot fined as later thy speaking in not 1 1 mg in citier s 1 but their interests he mainly with the rillt at e. As it various localith a the same c stes lave embraced different aides at le difficult to ussign t all a permanent position Dr Oppert quotes a civil ait tried in Sale 1 in 1843 before a firshn an in which it was held that the I smi lars lal no right to study the Vola or to un leriake any Prayaschia or any otl er religious ceremony whose performance is a privil go of the Brahmans

² The Right and 1 It Hand factions are mer tioned in an inscription of the r bn of Deva Ruja II of Vijuyanagar datel A D 1410-17 (G t to 3 of 190. s o Report for 190 p (3) and the privileges of 11 o Left Han I faction are dealt will in mecraptions dated in the 19th year of Autottan, a I (1117 A D) ee G F No 1 Pof 1908 and Report for 1909 p 0 ) and in the 15th year of koncrinmal Lord n (G E No 18" of Lilo see I sport for 1911 p 8 an 1 G 1 No 151 of 1905 s Report for 190 p 6 and South Indian Insert tions Vol III p 10 sq ) tl latter bei g on palmographical grounds as sgnod to the thirteenth century

HINDUS.
SOCIAL
ORGANISATION

certain exclusive privileges to which each faction lays claim, "but as these alleged privileges are nowhere defined and recognised, they result in confusion and uncertainty and are with difficulty eapable of settlement" 1 Yot in the days of Abbé Dubois a trespass by one faction on the so-called rights of the other would lead to riot and bloodshed throughout the countryside, and the worthy Abbé records how he had seen the rioters "stand up against several discharges of artillery without exhibiting any sign of submission" The danger of friction has under Butish Rule abated, but it has by no means disappeared The Right Hand Faction claims precedence over the Left Hand in the distribution of pān-supān, sandal, etc., at marriages and other social and religious gatherings At the annual festival to Mari-amman the Right Hand Faction worships first, and it is often necessary in the interests of peace, that the worship of each faction should take place on a different day.

Popularly the Right Hand Faction is spoken of as the Eighteen Panams, the Left Hand Faction as the Nine Panams. The word Panam is said to be a corruption of the Sanserit Varnam "Coloui," i.e., "Caste" But the Castes returned as Right Hand number many more than eighteen, and those returned as Left Hand number many more than nine, and no two lists agree 2 Brahmans and many non-Brahman Castes are neutral in the quarrel

The life and soul of the Left Hand Faction is the Artizan Caste of Kummālais, who are actuated with the bitterest animosity against Brahmans. Another Caste which always figures in the Left. Hand section is that of the Beil Chettis, a community bitterly opposed to the Komatis, who are Right Hand. Similarly Pallans are at feud with Pariahs.

Among the Castes returned in Salem District as Left Hand are the Kammālars, Bēri Chettis, Nagarattu Chettis, Vēdars, Gollas, "Two-Bull" Oil-pressers, Rāzus, Kaikōlais, Pallans and Irulans It may be noted that most of these castes either repudiate the authority of Brahmans altogether, or rarely employ them as pur ōhits. The chief of the Right Hand Castes are the Kōmatis, Vellālais, Reddis, Balijas, with Barbors, Dhobies and Potters Other Right Hand Castes reported are Agamudaryans, Bestas, Bōyas, Darzis, Idaryans, Janappans, Koravas, Kurubas, Lambādis, Malaryālis, Patnūlkārans, Shānāns, Togatas, Vakkiligas and Vēdakkārans

¹ \bbé Dabois, 1897, p 25-6

² See the lists quoted by Di Oppert in Original Inhabitants of India, p 63, taken from a Chingleput judgment of 1809

In matters of social administration each caste is an autono- CHAL III mous unit. In almost every village each sale caste has its head man, who is variously I nown as Gr har and in, Pernya Tanal I iran Mi poan, Kulli manuyan, Kuri jostan, ee He is usually assi ted by a peon (hollaran) and sometimes by a sort of vice headman I have (Karmantin, Karnyikaran) In some extes the Cr Karun lan gives his decisions on his own responsibility, in others in con all tation with his assistant, and in others a ann in consultation with a panel ight of the leading hon cholders of his village. The Or Kar milm's mrs liction is a nally confined to petts matters of social decipline. Appeals against his decision and disputes of a grave character are referred to a lagler tribunal con isting usually of a corneil of Cr h wanting provided over by an officer variously entitled Villin B ray 1 man 2 Petts Chetts, etc. This tribunal exerci es authority over a number of villages the number varying with the strength and d 'ribition of the communities concerned. The territorial juris lution of such a tribanal is anriquely known as a Nite Path or Hoth In mo t one + the decisions of this a could court are subject to a third, or even a fourth, tribunal the constitution of which sames with almost every easte Amon, the eastes which acknowle lee limburame authority the supreme decision usually ve to in a Brahman Guru. In other easter several Nads are grouped tegether under the purish turn of an officer called Pat'aklaran, Percya Notton P rive Poras Led to Ljamin Roja Gade Nollin cte, who is nurlly a isted by a Marting (Primo Mini ter) and preades over a lench of subords nato Vattans Sometimes the decisions of Pattallars are referred to a board of Pattall irs and sometimes to a Guru | the Left Hand Unites own the authority of the Dean Chetta who is his caste a Balma"

The offices above referred to are usually hereditary or at least confined to one family sometimes, however, they are elective. The higher offices are usualty regarded as sacred in character, and in some easter, eg, among the Imgayats, the whole easte administration is of a strictly hierarchical nature The efficiency of the control exercised by the e courts varies

. ...

In some castes it a paneld jat is composed at tirely of men 1 long; a to the custo or sub-cu to con ern 1; in others especially amon, the Left Hand Cast a and the T logue and Kanarese the pa chayat is Imwn 1 rily from the c sie o rn d (k la tar) and partly from ther castes (panast r)

Si elt also les manan or lesaman

The usual har rose syst a is the hatte mane the hall and the Desa the latter being governed by a D yr Ganla Among the Kanatere it a so smon for the Shintl ; and Pd I (Karness and Blunnif) to ast on the order nary custo panchavat

128 SALIM

CHAP III
HINDUS
SOCIAL
ORGANISA-

greatly with different communities, with the scattered immigrant community of the Bahjas, for instance, caste control is loosely kint and vaguely defined; with the compactly grouped Malaryalis, on the other hand, the juri-diction of the several courts is sharply defined, and their control fairly rigorous. British Rule, by ignoring caste politics, has tended to disintegrate caste solidarity, and the Civil Courts of Judicature have done much to undermine the authority of caste tribunals, to the financial detriment of the communities concerned

The position of the Givin is quite different from that of a Purohit. The Givin, who in some easters is not a Brahman, is the supreme authority in matters of caste discipline; he can excomminisate, and without him re-admission to easters impossible. The Purohit on the other hand would be more correctly described as the family priest and astrologer, who determines what dates are proprious or manispicious for family undertakings, and whose services are requisitioned at all births, marriages and funerals at the consecration of tanks, wells, houses and temples, and whenever ceremonial pollution has to be removed (see s. v. punyāha-rāchanam, p. 130). The ligher castes employ Brahmans as Purohits, and many eastes of inferior status seek to enhance their social dignity by discarding their ancestral Purohits in favour of Brahmans.

For the ordinary purposes of caste discipline fines and sometimes corporal chastisement suffice. In some castes the offender is subjected to some loathsome and degrading ceremony (ey, p 199), and he usually has to provide a banquet for all his fellow-caste-men of his own or adjoining villages breaches of easte law or defiance of easte authority are met by excommunication, which prohibits the offender and the members of his family from taking meals with any of his fellow-easte-men, or from receiving fire or water at their hands, or even speaking to them or entering their houses, deprives him of the services of the barber and washerman, and forbids all members of the easte from entering his house, even on occasions of mairiage or death Before the ban can be removed, the Guru must be called in to perform punyāha-rāchanam (p 130), and perhaps brand the offender on the tongue with a needle of gold, and among the higher castes the unhappy sinner must drink the pancha-yavya (p 131). The Guru must be heavily feed for his services, and the caste-men fed

Ordeals

The ordeal is still resorted to as a means of deciding caste disputes. The usual form of ordeal requires the litigant parties, after performing their ablutions, to proceed in public to the local temple, where, after  $p\bar{u}j\bar{a}$  has been performed, they prostrate

before the riol and are garlanded by the paper, a chaparty then disk in right hand in beling the and the surfer whose han I is minipared with his surfer as a face of real hot iron tales the place of the buling the Another totals for an acceptant to throw fresh built at the risk into I ching of or the segment.

CHAL III

141 17g 43184 17 5

ath and

Amoreusual was, however of preving usuates by taking outh. It is against the principles of a Brohman to take an eath his there are many ways operat. Non Brohman Handus for a planing good faith. The usual consequency the higher easters is for both partic after lather, to rest to a tempt, where the cath taker extingualles bering except on a piece field lamp lit by the other party, in the prevince of a draty.

A favourise of the till it rame, I new there in the Talagh the state of a state the second of the extremental the second of the

Bitch and salt are able exceed to tell represents leak-limit the goldess of wealth and salt is a new its of tife and hence a manina swear by touching presso for salt placed on a betch leaf or with a piece of bitch or rait on his head. An oath may be taken by touching the fot of a Prahiman, or a maninay swear by the Ramiyana. If a document is in dispute, the plantfull may challenge the defindant to draw his pen across the paper and a creditor may challenge his debtor to terr up has bond. Gustom probable the taking of an eath by a manor under fifteen years of a complete the taking of an eath by a manor under fifteen years of a complete the taking of an eath by a manor by a man who is blind or deaf by a man of had character, by a drunkard or by an idiot. In Pennigurum a man willgive a piece of cow dung to the purchaser of his cattle, and the latter dare not then recede from his bargain. In Denkan lota when selling eath, the owner of a beast will hand a piece of straw and a little cow dung

1

¹ Vileinfra Vol II p 8

CHAP, III
Hindus.

Social Organisation.

CUSTOMS

to the purchaser when he hands over the cattle It is common in the piesence of a *Panchāyat* to break a stiaw in two and throw the pieces over one's head as a token of veracity. Among the lower castes a straw is broken at dissolution of mailiage. A low caste illiterate man, when called on to sign a document, will break a straw and place it on the ground, in token that he acknowledges the mark affixed in lieu of signature

The social customs of South India are a blend of two cultures, the Aryan and Dravidian The terms Kshatriya, Varsya and Sudra have no ethnographic significance in South India, the term Brahman has, for it represents Aryanism

For the sake of scientific convenience, Hindus in Salem District may be classed as Biahman and non-Biahman¹, and the non-Biahman castes may be graded interse by the degree to which they have assimilated their customs to Brahmanic practice. The cardinal features of the Aryan culture are (1) infant mairiage, (2) taboo on the re-mairiage of widows, (3) taboo on animal tood, (4) the worship of Siva or Vishnu, (5) prohibition of animal sacrifice, and (6) the performance of  $sr\bar{a}ddhus$ , re, the annual ceremony in honour of dead ancestors

Pollution

Pollution is incurred by breaches of the jus connubit or jus convivit or by excommunication (see above p 128); by the touch of a low caste man or even by his presence, by menstruation, childbirth or death. Pollution usually extends to the near relatives and to all who come in contact with the person polluted

The most usual purificatory ceremony is punyāha-tāchanam, a ceremony observed by almost all castes. As a preliminary, the house is prepared by rubbing the floor with cow-dung and water and whitewashing the walls, and sometimes a pandal is erected in front of the doorway. All the members of the family should bathe, anoint their head with oil, and don clean clothes. A measure of rice on a plantain leaf is placed before the persons who are to be purified, and on this is placed a brass vessel of water, the mouth of which is covered with mango leaves. The pur ōhit or family priest then recites manti as (spells) over the vessel, and

As the clum of certain castes to be classed as Kshatriyas or Vaisyas is not generally recognised, the use of the more general term Non-Brahman is necessary to avoid confusion

² See Valubar District Gazetteer, p. 102 sq., for the distinction between "contact" and "distance" or "atmospheric" pollution, and Gensus Report, Madras, 1901, p. 137 sq. for lists of castes who pollute by touch and by proximity. The graded "scale of distances" observed in Malabar is, however, unknown in Silem.

³ Called also Stala-suddha

131

then sprinkles the water so conscerate I (tiriam) over all the mem CHAP III bers of the family who are pre ent and over the house Several subsidiary ceremonies are performed, but they are not all essential The me t potent and efficiences of all purificators rites, however, is the drinking of the pancha girya, or the five products of the cow viz milk curds, thee, con-dun, and con urino a coremony in volue only among the higher castes and re creed for special 000151088

CISTONS

On attainment of maturity a firl must be segregated for a prescribel period in a superite room of the house or in a temporary shed creekel (u unly by her maternal mucle) outside the village Castom sometimes requires that a new but should be constructed every three days or so the old but being burnel I very precention is tal on to guard the girl from the I vil bye or molestation by evil spirit. She in ist undergo numerous ceremonal ablution, and custom rigidly live down how often and when sho should change herelothes. Sometimes sho is given special diet. In some easter a fier a few days a clation out id the village, the girl is admitted into the house and she and her relativos remain under ' muor ' pollution till the end of the pollution period The pollution period values greatly even within the same caste? Brihmans observe pollution for t in days Malarvalis sometimes for a full anouth Language none at all Polintion terminates with final ablationary ceremonies, formal presentation of new cloths and other gifts the incritable rumaha en hanam and a family feast At subsequent meastructions seer gation for three four or five days suffice and pollution ends with a both After childbirth similar precautions and cyremomes are ob creed but the mother is permitted to remain in the house

Between birth and maturity a Brahman has to undergo five Childlood important ceremonies (1) numal aranam or naming ceremony (2) chevulu luttedi or ear boriac ceremin, (3) anna prasanam or weating ceremony (4) chaulam or ton tro ceremony and (5) upanayanam or investiture with the par al or sacred thread Most of the castes which claim to be Diga or ' twice born observe these ecromonics but many of the other Non Brahman castes ignore them. For ear boring no particular month is specified, and any convenient day is chosen by the parents provided it is auspicions The wearing corement amon, Britimans takes place when the boy is six months old, the tensure at the

¹ little or no on stency as to the in ation of pollution can be traced letwe a the accounts given in Cat sa I Tribes E S W eto and information d rived lo ally

² Dubois loc cit 1 160

CHAP III.

HINDUS.

CUSTOMS.

end of the third year, and the upanayanam between the fifth and ninth year, and usually between the months of March and June

Komatis and Nagarattus follow Biahman piaetice, but other eastes that adopt the  $p\bar{u}n\bar{u}l$  are usually invested with it on the eve of mairiage The namakaranam is generally performed at the time of purification after childbirth, sometimes it is reserved till the fifth, seventh or ninth month and sometimes it is deferred till even the third year The ceremonies observed differ greatly in different eastes, and it is a general practice to seek the advice and blessings of a family or village deity. The names usually selected are those of ancestors, of local derties, or of derties who are believed to be the special guardians of the family eg, Aidhanāri ıs a popular name round Tiluehengodu, Betrayan lound Denkanıkota, and Muni-appan or Muniswāmi near Vēppana-palli eldest son is usually named after his paiental grandfather but, as his mother may never utter the name of her husband, her father-in-law or her mother-in-law, be they alive or dead, her child must necessarily have a nickname for domostic use. Personal names are eominon, such as Mükkan (anglice" Beak"), Karuppan (Black-fellow), Mīn-vāyan (Fish-month), etc If the first and second children die in infancy, the third child is called Kuppuswamı, or Kuppan, or if a girl, Kuppammal, and is iolled three on a muck heap, its nostril is bored and a ring inserted, and the infant is nominally sold away to a third person for a sum of not more than half an anna.

The practice of branding infants as a prophylaetic against fits, swellings or jaundice is largely resorted to, sometimes immediately after birth. The parts branded are the forehead, the joints of the limbs, and the abdomen, and the branding is done with a red-hot needle, or a piece of thread dipped in boiling oil. A circle branded on the knee joint is a specific against rheumatism.

Betrothal.

The betiethal ceremonies are usually simple. The proposal is made by the parents (or guardians) of the bridegroom elect, who visit the gul's house, taking with them money, pān-supān, and sometimes a new cloth, nee, coco-nuts, plantains, jaggery, flowers, dust of sandal-wood, saffron, turmerie and other auspicious articles. If any evil omen is observed on their way, they of course turn back. When they arrive at the girl's house they are received by the girl's parents, take then scats and make known the object of their visit. Both parties then wait in silence for an

الكارة فقو بعد يوو بالزوم ووردستان الموافقة مقامستان بنين هذاها مريد أورد ويسومون ويوردستون وفادموساسية منية ميد

¹ Dubois, Inc. cit., p. 162

omen usually the clurping of a lizard 1 If the omen is favourable, the parents of the girl formally neer pt the offer The girl is anomit ed and bathed by her mother | She dons new clothes and returns to the company The boy's mether then ties some of the gifts nhove referred to in the girl's cloth and places the money, etc., before her The fathers of the contracting parties then exchange pan supar, an act which clinohes the burgain Ageneral distri bution of pan supars muons, the assembled guests follows and the circulony closes with a ferst. It is usually necessary that the local head of the caste and the principal houshoolders as well es the maternal uncles of both his and girl and other relatives should be pre out throughn it the proceedings

The payment of a bride price (Immil parayam Telugu fera, Tie lari hanne o o'i) by the parents of the bridegroom to the pirents of a bride is a custom almost nurversal amone non Bialiman castes Among Brohmans, on the other hand the payment of a bride price is prohibited and this prehibition is n di finctive mark of

Brahmanie eulture

The most suitable match for a box is considered to be his Mensikam moternal uncle's daughter Ilis paternal aunt a daughter is next in favour and in some eastes be has a preferential right to marry the daughter of his sister Se strong is this custom that in some custes, if the parents of the Lirl who e hand can thus be claimed marry ber to a man other than the relative who has this right of first refusal they will be excommunicated from easte. A girl who is thus married by virtuo of her relationship to her bushand is called in 'urimai girl while one chosen to cubance her hes band a position or wealth is called a perimas (dignity) girl ³. The rule, which is common among both lamils and leduca, is known to the latter as menandom. It is curious that the Komati Vaisyas are subject to it The Komati custom is thus de embed 4 -

If a sister has a son and her brother has a dangliter at is an invariable rule for the brother te give his daughter in marriage to his sisters son and let the girl be handsome er ugly the sisters son

HISTOR CLSTONS

CHAI III

¹ In Ba smah ! Record sect on III three ome s are espoually ref ried to favourable (1) A er v flying from left to right ( ) a liruhmani Lite from rigit to left (3) n li and chiri i the souti A cow or kito thing in the reverse breeft in or a lizard chirr in in the north are ovil omen Mai y Telegu castes light a lamp as soon as 11 o vis tors arrive and if the lamp goes out during the pr edi ge the proposal is droppe 1

The rule is observed among the ted las of Ceylon aco Folk Lore 1911

Vido Trich: opoly District Ga etteer p Ji

Baramah ! Re ords section III p 58

CHAP III
HINDLS.
CUSTOMS

must marry her If a brother have two sisters, and the sisters have each a son, and he himself should have two daughters, he is obliged to give one of the daughters in mailinge to each of his sister's sons However, if the brother should have three or more daughters and his sisters should have a plurality of sons, the brother is only obliged to give one of his daughters to each of the eldest of his sister's sons, aid he may dispose of the rest of his daughters as he pleases, and so in like manner may the sisters dispose of their younger sons brother's daughter be blind, lame or deformed, his sister's son must take her in marriage, but on the contrary, if the sister's son should happen to be blind, lame or in any other shape deformed, the brother is not obliged to give his daughter in mairiage to him. But if the sister should have a daughter and a brother a son, the sister is not obliged to give her daughter to her nephew, but may give her to whom she pleases"

Possibly the custom is a soit of compromise between matrilineal succession and Biahmanie law There is reason to believe that "mother-right" prevailed in early Dravidian Society. Under a system of inheritance through females, a man had no interest whatever in finding out who his father might be When, however, the idea of pateinity began to take shape, as it certainly must have done under Aryan influences, fathers would begin to take a paternal interest in their sons But under 'mother-right' a man cannot transmit what he inherits to his own children, for his sister and his sister's children are his heirs. The only way he can secure the family property in the enjoyment of his own children is to marry them to the children of his sister. The same advantages would accrue to a mairiage between himself and his sister's daughter, the family property being saved from disruption marriage between his own daughter and his sister's son would be still better, for it would unite the properties of his wife and his mother

The degree of rigour with which this rule of  $m\bar{e}nar\bar{i}kam$  is enforced varies in different eastes. In some eastes it is a mere matter of form to offer the fortunate uncle or cousin the first refusal. In other castes (e.g., Malaryālis) it is said to be carried to such an extreme that sometimes an immature boy is married to a woman old enough to be his mother, the boy's father or father's brother performing the functions of a husband to the bride, and

¹ It is significant that in Tamil one word (māman) does duty for (1) wife's father, (2) in iternal uncle, (3) paternal aunt's husband, and one word (machinan) for (1) brother in law, (2) miternal uncle's son, (3) paternal aunt's son, while the feminine form of the latter word (machini) stands for (1) sister-in-law, (2) wife's younger sister, (3) younger brother's wife, (4) maternal uncle's daughter and (5) paternal aunt's daughter

raising up progeny for his son. The existen e of this practice is CHAP III emphatically denied by most of the extes of whom it is recorded, and it is probable that it will yield before long fif it has not nlready done to) to the pressure of a more enlightened public ommen, and vanish

Rispia Ctstows

Anoth r practice not uncommon among the I chigus and Illatam Kaupress' is that or affiliating a can in law commonly known as illities. I ashing male is us a fath r is at liberty to marry his daughter to n man who war es to become a member of the family and who therafter resides in the father in laws house and inherits the estate

The practice of delicating the edes' daughter as a Bours (dancing girl), about which to much has been written is probably intensed to erre a similar purpose, for a Boson is cutified to inh rit her father a properly as a son and to transmit it to her offenring

Marriage cu toms un of ton great samets to le dealt with in Marriage the detail they descree and it is an afe to ettemp! to describe Cas ome the wedding exempnis of Hindus as a whole or those of any specificen to group because on boulder to linests own pseulinrities, and even within the sub-criste there are deviations from standard

and practice spries in different localities

Wed lings it hally take place in Chittrat or Variasi (April and May) when acreentural work is suspended, and in some communities the marriage season extends to Am or Asam (June July Ananst) In mo ' castes the chief excement a take place at the house of the bride s parents les commonly the bridegioon s people are the hosts and in a few community s the coremonies are performed in the houses of both the con ruting parties?

In the case of infant marriage consummation follows the Lirle C neuman attaining ut of puberty, as soon as the pollution period is over In the ca e of adult marriage consummation is usually postponed for at least three months after the wedding, as it is con idered unlucks for a child to be born within the first year of wedlook Consummation is not usually accompanied by any ceremony

Re marriage

The re marringe of widows is altogether prohibited amount he higher eastes, and oven among such eastes as tolerate the practice it is regarded as a sort of legalised concubrango (lattuppada) Tho marriago ceremon, is of the simplest description the widow

¹ l g Bedas Kammas Kurus Vakliligas Gollas Er among M lai he Udaiyans Br arrors the lanta leddie

HINDUS CUSTOMS

CHAP III. puts on a new eloth presented her by her lover, and the latter tres the  $t\bar{a}h^{1}$  in the piesenee of the headman. No married woman should be present, and the bridegroom has usually to pay a reduced bride price to the family of the widow's deceased husband, and sometimes a fine to the caste Guiu, and he also has to provide a feast for his fellow easternen. Where divorce is allowed, divorcées are usually permitted to remainly, the wedding eeremony being similarly truncated

Funerals

The Aryan eustom is to buin the dead, the Dravidian to bury Brahman, Kshatriya and Varsya ritual requires eremation of the higher castes of the so-called Sudias also eremate, and in many others eremation is adopted by the well-to-do, while the pooler families have to be content with the less eostly sepulture There is a tendency for the Vaishnavite members of a easte to prefer elemation, and for the Saivites to bury Infants are usually buried,2 and so also are those who die of small-pox or cholera3 Burial is also adopted in the ease of men who have acquired a great reputation as Sanyāsis, even among Brahmans, and with those who wear the lingam

The Brahmanie monthly ceremonies in honour of the deceased are observed with variations by the Komatis and Nagaiattais, but rarely by other castes Annual ceremonies (srāddhas) in a very mutilated form are observed by a few of the higher castes,4 but for Hindus generally the Mahālaya Amāvāsar or Hindu All Souls' Day (the new moon of Purattasi) suffices for the propitiation of aneestois

SURVEY OF CASTES (A) Brait-MANS

The Brahmans number 23,371, of whom about one-half (11,905) are Tamils and nearly one-third (6,900) Telugus Kanaiese Biahmans (3,883) number tather more than half the The remaining 683 are mostly Marathas

The number of Brahmans per mille is 13, a lower figure than can be found in any other district in the Presidency except the But in a district like Salem, where over 96 per eent of the population is illiterate, Brahmans naturally acquire an

¹ Such marriages are called Kudike (concubinage) among the Kanarese, also Udike of Sirudike ("putting on clothes")

² Infants under six months of age among Brahmans, under three years among Varsyas (Komatis and Nagarattus), and children who have not shed then mill teeth among castes which are not classed as the twice born

³ But not among the twice born

⁴ The essential item is usually the feeding and feeing of a few needy Brahmans, the performance of ablutions and the putting on of new clothos. Sometimes the ceremonies are more elaborate (vide Baramahal Records, Section III, p 150)

influence altogether out of praportion to their number. In general ability the Value no rivide. In the remoter villages of this most their tables the Brahman Karnam is not unfrequently, the only literate person accessible to the villagers. The keeps the Village Munisf succounts, writes his reports for him, communicates and explains the Sulkars orders settles petty disputes between the villagers, while petitions for them and acts as a general factorium all limites, that require the us of learns

CHALIH Cate Cate (A) Brin

The Briliman's position in Salem District is as elsewhere primarily political in origin. I payrapline records point elerals to the privilege | position enjoyed by Brahmans from the time of Pallayas to the British Lit Without il Brahman no Hindu Ripever propered. The Berliman fellowel in the wake of armies and on him fell the werl of settlem ut and administra tion. Many of the village effices are still agree really though not theoretically, here litary in Brahman families, and the origin of the office is proudly traced to the grant of some him who e mane is long since forgotten. Brihman officers are, from time imme morial the links that econect the villag administration with the centre of publical power, and any attempt to disturb this connectime, life that of Tipu who tried to administer the District by illiferate Muhammaden Labsildars, was sure to meet with dieaster The chb and flow of conquest are marked by Brahman settlements founded for the prosperity of the reigning dyna ty 1

There are few sections of South Imitian Brahmans increpresented in Salem District but space forbids any detailed account of them. The ritial of Salem leaviste temples as for the most part in the hands of Gurukkalis? (commonly called bell ringers) who form an important section of the ecommunity though they are rather looked down upon by other Brahmans. The Golconda Visaparis of keri hangiri Ialik are an interesting commonity. They migrated from the Decembra the Baramahal with Jagadeva Raya.

Fr. tle Annareae M. thran in Itt pjür Pedda Nonkkau julaijam ard Attar (V. 1.11 j. * 8 - 63 and 29 jand the Tar il Valal navas at Denkarl k ta (Vel. 11 j. 130) jace also tle Eunker, leng grant Vel. 11 j. 91

An interesting and eliborate account will be found in Castes and Te be 1 of I pl 207 to 393 Janyors District Caretteer p "8 sq Bral manio on toms are described in minut detail in Dubon Hinly Hanners etc

^{*} Seo Castes and Tribe Vol I p 317

138 BALEM.

CHAP III. SURVEY OF CASIES

(A) Branmans and made themselves useful to each succeeding severeign power. receiving as reward for their labour grants of land and administrative appointments. They are said to be an off-shoot of the Telugu Niyōgis, and closely connected with the Āruvēlu and Nandavarīki groups. Their name 1 (Viyāpāri=merchant) they account for by a legend that when migrating southward to escape the Muhammadan cataclysm, they transported the royal treasure in the disguise of merchants. They call themselves Ayyar, but they are all Vaishnavites, and wear the nāmam. Another community weithy of note is that of the Mārka Brahmans settled in Tali. Most of the Mārkas are Kanarese. Mādhvas, but some are Smārtas. They are a wealthy and ambitious community, but their Brahmanic status is not admitted by other Brahmans, and they are compelled to keep aloof.

(B) Non-Brahwins. In the absence of any satisfactory scientific classification of castes, a rough and ready provisional arrangement is adopted, based mainly on the primary formative principle of the several castes ceneerned Castes are grouped as (1) Agricultural, (2) Pastoral, (3) Fishermen, (4) Hunters, (5) Traders, (6) Industrial, (7) Labourers, (8) Menials (9) Military, (10) Sectarian, (11) Mendicants, (12) Miscellaneous Castes which cannot conveniently be brought under other heads, and (13) Panchamas.

(1) Agricultural Castes

The backbone of the population is of course the great agricultural caste groups of Pallis, Vellālais and Kāpus of Reddis Dykes' remarks on these three great divisions are worth quoting 4

"The Vellālar is frugal and saving to the extreme 5, his hard working wife knows no finery, and the Vellālichi willingly wears for the whole year the one blue cloth which is all that the domestic economy of the house allows her. If she gets wet, it must dry on her, and if she would wash her sole garment, half is unwrapped to be operated upon, which in its turn relieves the other half, that is then and there similarly hammered against some stone by the side of the village tank or on the banks of the neighbouring stream. Then food is the cheapest of the 'dry' grains which they happen to cultivate that year, and not even the village feasts can draw the money out of a Vellālai's clutches. It is all expended on his land, if the policy of

¹ The Nandayanki Brahmans take then name from Nandayaram in Cuddapah District

² See Vol II, p 168, for turther details

³ In spite of papal bulls issued by the Sringeri Matam on behalf of the Smartas and by the Parakal Matam at Mysore on behalf of the Vaishnavas, Castes and Tribes, Vol I, p 368

⁴ Dykes, pp 131-3

It is said that Vellalais eat their evening meal by the light of the fire by which it was cooked to save the cost of lamp oil

ie revenue admini tration of the country be liberal, and the acts of acernment such as to give confidence to the ryots or hasbandman, therms e their housed grains are buried. The new moon or some igh holiday may perhaps see the head of the house enjoy a platter f rice and a little meat but such extravagance is rare

CHAP III SUPPER OF CASTES (B) Nov Brannans

The Lallis and Pallars are the very reverse, they have no ced for the morrow but spend their money as fast as they get it heir women wear the gave t coloured cloths to be found in the ment ornaments are care ly sought for, and their diet s the est rice they can afford with ment so often as it is to be had or can e caten by the Hindu without injury to his health

The Reddi both hanare e and Gentu are as provident as the ice growers are improvident. They spend their money on the land Le the fell dar but they are not parsimonious that are always ell dr s ed if they can afford it; the gold ornaments worn by the comen or the men are of the fin at kind of gold their houses are Iways nest and well built and (if fairly dealt with) they invari his give the iles of good and tantial riot. Ther chiefly his on agi and ar a fine powerful rice"

The Vellalars number 269 619 Ther are strongest in the (2) Tamil Palaghat especially in the Taluks of Tirichengoilu and Salein Cult vators about 96 000 and 60 000 respectively) In Attor there are about 29 000 and n Uttanlarm about 31 000

The principal sub-castes retuined for Saleai District are (1) Kongu, (2) Velli kai, (3) Pavalam Latti, (4) Londai maadalam, (5) Inlusa (6) Nirpa i (7) Nayonar, (8) Pasaiklara (9) Karai kattu, (10) Soliya Unfortunately the Census Returns give no ider of the relative strength of these divisions, but local engagines adjecto that the Konga Vellalars, as nu_lit be expected are by for the most numerous

The traditional boundaries of the ancient Kongn country are on the west the Aliyar River of Pollachi Islah, on the north the Pala malai, on the ca t the Kelli malais, on the south the Palm The Konge Vellalars are divided into the following terri Hılls torial groups (I) 'I en talas (corrupted suto Sentalas, located in Tirochengodu Laluk and in part of Counbatoro) (2) Vada talar (Salom Attur and Uttankarai) (3) Palai (Coimbatore), (4) Padai talai (Coimbitoro), (5) Narambu katti (residing roond Pulam patti) and (6) Pavalam katti To these must be added the Velli kai Vellalars of the Baramahal and the Nattans (see p 144) who are said to have sprung from the Ten talai section Naramba kattis ( 'entrail tying") are said to be so named because they wear entrails round the neel 1

¹ Possibly this is an unclaritable variant on Arumba katt these who tie flo ver buds -vide Castes and Tribes Vol VII p 377

CHAP III
SURVEY OF
CASTES
Vellālais

The chief settlements of the Konga Vellalars are in Tiruchengodu and Uttankarar Salem Taluk contains many settlements of them, and they are known in Dharmapuri and Attur Pavalam-katti Vellālais aie so-called on account of the circlets of coral beads worn by their women on the left arm They are to be found fairly commonly in the Taluks of Tiruchengodu, Salem and Ömalür, and in Dharmapuri, especially in the Pagalpatti Firka. The Velli-kai ("silver arm") oi Velli-kappu Vellalais aie so called on account of the silver bangles which their women wear on the upper aim They are common in Dharmapuri, and in Hosūr in the Sanat-kumāia-nadi valley and on the adjoining hills 1 They are also found in Krishnagiii and at Kanavāy Pudūr ın Ömalüi, but they are not found in Attür, Salem or Tiruchengodu They are organised for easte administration into three Gadi-iāi ams or Districts, each under a Periya or Gadi-Nāttān, namely (1) Rāya-kota Gadı, under Sakkaı Kavundan of Dodda-Tımınana-hallı (Kııshnagııı Taluk) (2) Krıshnagırı Gadı under Venkatapati Kavundan of Mora-madugu and (3) Vīrabhadra-Durgam Gadi under Muniswāmi Kavundan of Golla-halli Each Gadi-vāram is divided into a number of Hōbalis 2 or groups of villages, each Hōbah being under a Chinna or Hōbah-Nāttān Each village has its Ur-Kavundan Appeals in easte matters lie from the Ur-Kavundan to the Hobali-Nattan, and second appeals to the Gadi-Nāttān, and if the parties are still dissatisfied, they can appeal to a tull bench of the three Gadi-Nāttāns sitting together.

True Tondai-mandalam Vellalars, who are strict vegetaiians, are very iale in the Salem District. They occur spoiadically in the Talaghāt, and also in Dharmapuri and Ūttankarai. Tuluva Vellālais occur in the Talaghāt taluks, and are also found in Dharmapuri and Ūttankarai. Some authorities class them as a section of the Tondai-mandalam Vellālars, but this classification is not generally accepted in Salem District, as they are flesh-eaters, while the true Tondai-mandalam Vellālan is said to be a strict vegetarian. In Āttūr they are called Vettilai-kārai or Kodi-kāl Vellālars, and are said to be experts in the cultivation of the

¹ Then chief settlements are at Pālaködu, Pennāgaram and Kān-mangalam in Dnai mapuri, and at Pancha-palli and Bētta-mugalālam in Hosūr

² Eg, the *Hōbalıs* of Ratnagırı, Chenrāya-Durgam, Baratāngı, Attıyambatlu and Sugana-hallı belong to the Rāya-kōta-Gadı-vāram, those of Togara pallı, Kundāra-pallı and Mahārāja-gadar to the Krishnagur-Gadi-vāram, etc.

³ They are met with in Gangavalli and Kondayampalli in Āttūi, at Karuppui and Enādi in Ōmalūi, and also in Salom and Sūra-mangalam.

⁴ There are large settlements of them in Salem, in Attur Town and in Mangodu near Pennagaram

b tel rine 1 The so called Maniral Parers of the Baramahal are CHAP III and to be Inlana Vollilies, organised under a Pattaklaria at Harar who appoints Nattars for humbara unifor Anauda-Karen patnem, Jagal ve and Peners aram

SUBSET OF CA 118 Vellalars

Most of the Vollalars of Arishmagira Talal call themselves Natural and they neknowledg the Dharma Systehar Cours of Normingst Nayan ireare also found in Salem and Omalor ! In the latter tidal, ne well as in Dharmapuri they are said to be idential with Strices and Poull Lira Vellilars Int in Leisling gars the others a tions are reported to be distinct. The term Striut is derived from the sair I ashes (num) which ther apply to their foreheals, and all Nirpos sare Sairites. There are a few families of Nirm ant Mallymram and ha lagatter both in Diprimapura Inful, and a c'tl ment of Posnikkara Vellalars at Indal imara in Attar whose Gara lives at I riddha halam in South Arest 4

hard Latin Vellalars are to be fund in several rilla es in thin Talgle of Omilar (n ar the haver) and Attar (sear the Trichinopoly border ) In Silem and Limchengodu they are rather rare. In Dharmajari then are a few oiled near Solamondi

Soling (or Chola) Vellalars are not common but they are said to c par in all the Talagh it Talal as and als rearels, in Dharmanuri and I timbara as well as in the rillages of Augundar alli and Mattigiri in He ür labil

No systematic attempt has yet been made to differentiate the onstoms of the mimorous sub-custes of Vellalars except in the er c of the Kongu group. Generally speaking their enstone are of the ordinary Tamil type with a sirong tendency towards Brohmanic ritual The customs of the hough Vellalars are

¹ A cording to Mr Iranes 1c ever (Cens 1 epo 1 1901) the helikals a e a sectio of Soliya Vell lars

The r cl i facttlement is in Kudimenal all Taruf

Fry Vallar Require Bet inipagur Mulla Vakkan juitl and

theportar circle of the other groups of & Il for are full fmallening e stradictions. The lossikk ra tell lers f ittor are said to be a section of Ton la mandalam Vellilars Mr F eners (Careus Reg et of 1901) cla ses Nirpo is as I nlya V II lars and A var ress Confederate lam Vell lars Others class 11 cm with I rai k ttu Vell lars and others again vith Kongu Vellalars

Their chi f ettlements are h valur Dalayay pattian! Ledds h rakkan 1 ligem in Atter and I re mangalim bakkutter pattl Lot at eri Fradien ! bei rir O mia

I & Singal nusquram in Salem Lotteners i. On after and Franci uram in Tırnchengödu

CHAP III. SURVEY OF CASTES

Pallis

practically the same as those of the Nāttāns, who are dealt with in detail below (pp 144-8) ¹

The Pallis number 482,631, forming by far the largest easter in the District. They dominate the Baiamahal even more conspicuously than they do the Talaghat There are about 125,000 in Dharmapuri, 75,000 in Kiishnagiii, 32,000 in Üttankarar, in Salem there are some 75,000, in Tuuchengodu 60,000, and in Attur 24,000 The name Palli is connected by savants with Pallan, Kallan, Paraiyan, etc., but the Pallis themselves indignantly disown such associations, and claim to be Kshatriyas of the Fire Race (Agni-kula Kshatriyas), and connect the name Palli with the ancient Pallava dynasties, this claim Hindu Society is by no means inclined to admit, though in some places the Pallis have taken to wearing the sacred thread of the twiceborn The term Palli, however, is considered opprobilious, in spite of the loyal pedigiee which the word connotes, and Pallis prefer to be called Vanniyars, from the vanni 2 tree (Prosopis spicigera) which is held sacred by the caste, or Padaiyāchis

Their most important sub-castes are (1) Arasa Vanniyars and (2) Panda-mutta Vanniyars The former are the more numerous but the latter consider themselves superior. Both sub-castes are common throughout the District, except in Hosūr and Krishnagin Taluks Other well-recognised sub-castes are the (3) Olar Vanniyars and (4) Nāgavadam Vanniyars, both of which are said to be off-shoots of the Arasa-Vanniyars Other sections reported are the Kongu, Vengāya (Onion), Nīla-kanta, Sugambu, Gangapāla, Sāmba, Pāsupatha, Vanniyars all of Salem Taluk, the Kūda-katti Vanniyars of Toppūr side, and the Kal or Lingam-katti Vanniyars of Barra-Nāyakkam-patti in Ūttankarar Taluk. It is doubtful whether any of these sections are true sub-castes

¹ For Konga Vellilais see also Trichinopoly District Gazetteer, pp 102 5. Million miscellaneous information is given in Castes and Iribes, Vol VII, p 361 sq In Baramahal Records an account is given of "Karakava" Vellilairs and Tonda-mandalam Vellilairs, and under the head of "Vellilais" a long list of agricultural cistes is given, which includes several sections of kapis and Vakkingas

The word rann is Theo said to denote king -see Castes and Tribes, Vol VI. p 9 sq

The Kanalese speaking Tigalas of Mysole are called Ulli Tigal is of "Onion Tigalas", and correspond apparently to the Vengiya Pallis. They are said to be called Onion Tigalas on account of the following incident. A troupe of Dombars gave an icrobitic performance in a village of which all except Tigal is were invited to witness the show. The latter felt insulted, and, in order to out-do the Dombars in their own profession, they constructed a pole by I islang together onion stalls, and made ropes by typing together the inlaments of the same final material, and surpassed the Dombars' feats or shall "(I S M IX, p. 2)

The Panda mutta Vannivars derive their name from their CHAP HI ourious custom of piling up two columns of lalasa is in their marriage pandals. The number of p to in each column must be old and there may be as mans as 11, 11 or 12, and they reach to the roof. The pate which must be new are coated with change and curpts. Inch column is I seed on a curious four-cornered carthennare stand, the corners being fashioned to reprient an elephant a librar a sheep and a percock maps tively above this stand is placed a crude earthern are figure of a peacock

on the top of which the column rists 1 the roof of the pandal is adorned with carthenware co o nuts plantam and mangres The Arisa Aminirars are more numerous than the Pan la mutu sub-caste but they are somewhat less Brahmanned. They differ from the Pan la mutto Vannivais in the following particulars (1) they toler to the remaining of willows (2) they use a smaller file than that of the Arner end caste (1) this use only one lale am at wellings (1) they use cotton thread metend of the gold I was for type, the fale (5) they use bamboo by lets instead of convertence for earry in, the brides paragraph and other presents, (b) they may not tie a knot in the ne black of black bends (larunnii) that they were. In other re posts the customs of the Arasa Vanniyars resemble closely these of their Pandu

Olar Pallis are numerous in the Talul a of Hosar 2 Dharmapuri her hungers and Uttankarss, and are also found in Salem Inluk They derive their name from the fact that their women wear in their ears rolls of palm leaf (ular) instead of I immole

Na ayadam Pallis are common in Hosar hrishnatiri and Dharmapuri Their name refers to n curious shoe shaped ear ornament bearing a serpent's head in gold which is worn by their womenfold. The Na avadam Palis claim superiority to all other Pallis and have substituted the distinctive title Vanus for Nagavadam 5

muttu cousins

States or CARTES I alley

Bee the ille trate of eing | 10 of Casteso dT & . 1 11

In one or trop i is accounts iliff r Oustish m tof mutu ity it is said a girl is see regat d for 19 or I days in a tempo ary but of clol m or kat bu straw decent I will mergo alea e After chillbirth p dia dela amis perfer nel on the 10th day and so etim stile i fart is na ned a the same las The brile price is lis 11 in Itition to fo 1 It milk tost must lave leaves of the ara a tree (fic is rel pera) fied to it

Chief settlem at at Min lam Ho ar Titak

^{*}Clicf ettl ment at S tapur m He ar I tuk

An im sgrant section of I allis (Tr ala ) at Bangalore who speak a l vbrid tators of I mile dhe r e are knows as Di armaraja Okkalu and they are arient votaries f the Dharnar i cult

CHAP JII SURVEY OF CASTES

Nātiāns

Wherever Pallis occur, their settlements are rather large, and each village has its headman, who is variously known as  $\bar{U}r$  Kavundan, Nāttān, Nāttānmar-hāran, Panniya-hāran or Periyatanahkāran The panchāyat usually consists of ten members

The Nattans are treated in the Census Reports as a distinctive caste, though, strictly speaking, they are a sub-caste of Konga Vellālais, sprung from the Ten-talar section of that caste group. According to the Census of 1911 they number nearly 12,000, of whom over 7,000 reside in Salem Taluk, and over 4,000 in Tiluchengodu. They are said to have migrated in the first instance from Tondai-mandalam and the Chola country, and to have fixed their head-quarters at Kangayam in Combatore District of the Kāvēn they distributed themselves into three Nāds, (1) Kīl-Karai Pundurai-Nād, now known as Morūr, which is the chief of their Nads in Salem District, (2) Pūvāni Nad, the capital of which is Tāra-mangalam, and (3) Rāsipuram Nād These three Nads have since split into seven, viz, (1) Morūr, (2) Molasi (an off-shoot of Morūr Nād2), (3) Parutti-palli, (4) Mallasamudram (an off-shoot of Parutti-palli), (5) Rāsipuram, (6) Salem (an off-shoot of Rasipuram) and (7) Elur An eighth Nad is said to have existed, with its centre at Kalyani, but it became extinct The Nads are exogamous, i.e., a member of one Nad must not choose a bride from his own Nad, and even the two Nads of Morui and Molasi are regarded as agnate divisions (dāyādivaguppus), and intermarinage between them is prohibited and Molasi belong to one and the same Kulam or Gotiam, called Kanna-Kulam, Rasıpuram belongs to Vıjaya-Kulam and Parutti-patti to Sella-Kulam

The Nattans are distinguished from the Konga Vellalais in the following customs —

(1) The Nāttāns are called Nāttār Kavundar, while the Konga Vellālars are called Kudıyāna Kavundar The Nāttāns of Morūr Nād also have the titles Immudi and Kāngayam

(2) The pariyam of the former is Rs 4 and 32 vallams of lice, that of the latter Rs 25 and 18 vallams of lice

(3) The  $t\bar{a}h$  of the former is simple unspun yarn, the  $t\bar{a}h$  of the latter is spun yarn of 7, 9 or 11 strands

¹ See above, pp 139 and 141-2

² Local tradition explains the term Elu-karai Nad as signifying the seven Nads here referred to The identification appears doubtful, however, for Elu karai Nad referred to in an inscription of 1540 AD (No. 21 of 1900) existed in the 16th century as a territorial division quite distinct from Kil-karai-Pundurai Nad (G E 646 of 1905, dated 1599 AD), and Pavani Nad (G E 19 of 1900, dated 1568 AD, GE 27 of 1900, dated 1514 AD, and GE 22 of 1900) See below, p. 189

(4) When the Nattan bridegroom goes to the brides house for the willing, he is herilded by a Pulsian who sings a pune, from the easte (*==ua) No such practice is observed a nough the Konga Vellilars

CHAI III Stayer or Curry

(5) Notice first and tattood with dots on each cheek, the Isonan Vellilars tattoo one dot on the right chick only

(6) The Nattan bride rides to the Indegroom a house but no such custom exists among the Konga Vellalars

(7) The former tie an annie ( 2 2) to the neel is o (2)

# 45), the latter tie it to the file proper

(5) Natian females salute both men and no aen with their hands put to other and rused above their heads, the konga Vel Blars do not do so

Their easte adminis ration is conducted by elective pan higher which can levy fines up to like 2, the proceeds being devoted to temple funds. The pant type is not however, a strong body, and its authority is sail to be decoving.

I ach Nad has its Brahman Guru. The Guru of Merür and Molan Nads is by east a Gurukkal, and he lives in Nath Kudayur 1, in Kangasain Nal of Counlatore. The Gurus of Malla saunderim and Parutti palla Nads are also Gurukkal Brahmans the Guru of the former hiving at Assam palanyam in Paramati Division has title being Immudi Sitambala Nayinar and the Guru of the latter Nal residing at Kallaa lulam in Salem Pagur in Professor in Professor and lives at Pagur in Professor and lives at

Nattains ordinarily employ lierhands as purohits only for puny the rectanger. All other prostly duties are performed by borbers, whether it is at deaths or marriages or other ceremonics. The richer classes, however (bittadies etc.) have sought to rai of themselves in the social scale by employing Brahmansonly for all ceremonics except those counceted with females, but it is said that the exerminal services of barbers cannot even then be dispensed with

The interrage customs of the Natians are curiously complex. The chief actors in the extensions are the animal karan and his wife and the barber. The animal laran and his wife (animal laran) are priests of the easte who are appointed under rather peculiar conditions. To become an animal laran a man must be well an in years, of boad character and blessed with children, and his wile must be alive. He cannot be made an animal laran expent at the maringo of his first third or list sen. Husband and wife

In Di rapuram Taluk one mile from Palalya kettai

146

CHAP III
SURVEY OF
CASTES

Nāttāng

are "consecrated" together The ceremony is conducted by the barber (தாலிதன) assisted by other arumankkārans, and after it is over the couple go and dig cooked rice out of the pot in which rice is boiled for their son's mairiage; they are then qualified to officiate in other marriages in the caste

SALEM.

The prominence of the barber in the mailiage lite is accounted for in the following story A Vēttuva Rāja, out for his moining ride, saw a Konga Vellālan being shaved by the road-side. Rāja, who wanted a shave, ordered the barber at once to attend on him, and the obedient barber complied, leaving the unfortunate Vellālan half shaved The Vellālan, feeling shy of appearing in public, shut himself up at home, and begged his son to complete the barber's unfinished task, the son refused, however, saying that, if he complied, no parent, whether within or outside the caste, would ever accept him as son-in-law A potter overheard this, and offered his daughter in marriage on condition that the son finished shaving his father The son accepted the offer, and ever after the son was called "barber", and a barber has had to conduct the marriage rite among Konga Vellālans and Nāttāns It is said to be in consequence of this marriage between a Vellalan and a potter girl that the Potters sometimes call themselves Vellāla Chettis

When a boy becomes eligible for marriage, his maternal uncle goes to his parent's house with a few rupees, some tenar (millet) and a mould used for making palmyra jaggery. The tenar-flour is mixed with water, and made into a big ball, and into it is put the jaggery mould. The whole is boiled, and the ball is placed on the threshold of the house where the boy's parents live, the parents, in company with their ar umarkkāran and his wife, then break the ball in two with a pickaxe. If the jaggery mould is found to be uninjured, the marriage will be auspicious. If it be damaged, the mairiage will be unlucky

The next test is to mix some ied dye in ghee; this mixture the arumaikkāni daubs on the pit of the throat of the bridegrooms mother, and the stream of liquid is watched as it trickles down between her breasts, if the mairiage is to be auspicious the stuff must trickle down in a straight line to the navel, if its course is deflected the omen is bad. Sometimes the mixture is applied at the back of the neck, in which case it must trickle straight down the valley which marks the backbone.

If these omens are favourable the two parents proceed to the shandy, and buy salt and turmerre, and smear red kunkumam on

¹ Vide Trichinopoly Gazetteer, p 104

their forcheads. It is only after the ceremony above described that the bridegroom's father is permitted to erect a pendal in front of his hou o. The boy's father their proceeds with some elders of his village in search of n bride.

CII LP 111
SURVEY OF
CASTES
Autturns

A brule is chosen usually in some village within a radius of 10 or 15 miles of the bridegroom a house. The betrethal consists, as in other castes, of exchange of courtesies between the partials followed by a feast in the house of the bride's father. Just before the welding the father and mother of the bridegroom will sometimes pass through a hoop made by aphting a twig of tamarind, the object of this being to avert the Lail I ge

The bridegroom leaves his village on the eve of his welding, riding usually on horsebook and proceeded by a Pulnran, who make songs as the procession proceeds. The party takes with at the down, which may be one of three kinds the full sir, the half sir and the quarter sir. The full sir consists of 61 radians of rice 20 moulds of palmi ra jargery, 5 buildles of betel leaves, 1 Madras measure of areen int. I measure of turmerie, 1 measures of thee, a kirran or cloth for the bride the tak and a gold need hee!

When the party reaches the Pillayar Lovel of the brides village, a half is called, and the bride s brother comes to meet the bridegroom, riding on a horse or ox The bridegroom and his party are then conducted to a guest house (COD CO) set apart for the nursese, and tale their seats on a coir cot over which the Dhoby has spread some white cloths. The brilegroom s sister is then given a new red cloth which she has to wear she has to carry the larar in a ba ket (pe hai) to the bride's house and there n few rapces are tied in the corner of her cloth as her perqui ite Then follows a feast given to the brides maternal uncles after which they (the uncles) energ the bride, dressed in the lurar but baro to the waist and closing her eyes with her two hands to the nattu-lal, a stone set up in the village boundary. There the aru maillars, under the supervision of the barber, ties a piece of yarn round the stone the bride witnes ing the process and sitting on the basket This done the bride is curried back again by her

The full sir of the Konga Vellalars consists of Rs 45 in cash 10 relians of size 2 moulds of juggery with ecce nots pain suparis plantains etc; the three quariers ris Rs 9 in cash 18 call ms of rice large pots of juggery one pot of ghee and one of cil with plantains etc

The addit kels sail to represent the 24 hads into which the Konga Vella lars are definited; theoretically no marriage should that place without the present actives of all till all hads as this rule is impossible in practice the addit kal was it treduced as a substitute for the alsont representatives. In It chince of the notific kal is said to represent the konga king whose permission was essential to every marriane (Trickinopoly Diffrate C zetteer by 104-5).

CHAP III.
SURVEY OF
CASTES
Nattans

uncles to her parents' house, and on her anival there the arumaikhārī ties the  $t\bar{a}li$ , in this case a mero piece of country yarn, the  $t\bar{a}li$  ornament being attached afterwards. In former days it is said the  $t\bar{a}li$  was tied by the barber 1

The biidegroom, who till now has been waiting in the guesthouse, is next conducted to the bride's house and introduced to the bride. The couple clasp hands, an act which is considered the binding portion of the eeremony The bridegroom noxt dips his little finger in some red dye, and smears it on the bride's shoulder, the bride returning the compliment. The couple next exchange botel, and then the barber with the arumaikhāran and his wife, souse the pair from head to foot with water Then ghee is brought in a goldon bowl, and the bridgeroom and bride's brother eat out of it together in the piesenco of the biide houses a brass bowl is used in which a golden ring is put. The bridegroom next goes to the pandal, and the Pulavais there sing a song of blessing The biidegroom then returns to the nāttu-kal, and there the chuckler meets him with a new pair of sandals, which the biidegroom puts on, paying the chuckler a few annas The biide also is presented with a new pair of sandals at the entrance of her house This closes the first day's coremonies, and the bridegroom and the party return to their village.

On the second day the bridegroom's female rolatives proceed to the bride's village and meet the women of the bride's party at the Pillaiyār Shrino. There the two parties salute each other and then adjourn to the bride's house and presents are exchanged.

On the third day the bride pays a visit on horseback to the bridegroom's village, and meets him in his house. Here, too, the barber is master of the ceremonies

On the fifth day bride and bridegroom together are conducted back to the bride's house, and the wedding toiminates

The Tamil agricultural castes are further represented by (4) Agamudaryans (11,414), (5) Udaryāns² (25,028), (6) Vettuvans (11,130), and (7) Malaryālis (28,596)

The **Agamudaiyans** occur mostly in the Taluks of Āttūr, Uttankarai and Krishnagiii In the Bāramahāl they are oiganised into five Nāds each under its Nāttān The head-quarters of the Nāttāns, in order of their precedence, are (1) Ānandūr, (2)

Other Tamil Agricultural Castes

Agamudaiyans.

¹ In recent years it has been the practice to permit the bridegroom to visit the bride's house to see the *tāh* tied, and in the most advanced families the bridegroom is even asked to tie the *tāh* himself

² The difference between the to talfor Udaiyans and the sum of the totals for the three sub-castes represents those Udaiyans whose sub-caste is unspecified

Kaveri patnam (3) Jagadevi, (1) Maharaja galai, mil (5) Parrelaxam! In every village there is no Gr Karunim, who is entitled to two slines at inversages, nul an other occasions. The Ur karunding however around entitled to summon imchigat a privilege which we is exclusively in the Aillier. The Biramshall Abamudan ans are said to own allegrance to a Gura who has sat Polm The Uttankara Agama larans are also said to recogni e a Guru at Tirux annamalar I non i ne nonca Namas mary a stami In the Southern Di tricts they bear some affinity to the Marsyans and hallan. Their entoms cheels follow the e of the Vellalars, and there is reason to any pose that in Sal in District a large number of the caste have returned thems live as Vellalar.

CHAI III SER ST OF Ca TES ig melai

ther ar sail to belong to the Signatal section The Udaiyans are divid dinto thre well marled in logamous their resub en te (a) Malaiainus 10 027, (1) Nattamins 12 121 and (c) Sularmine 1,199 They true their die ent from three fo ter daughters of the porters Arrans ir who is are the wives of a king of Liru köydür in South Arcot, where their Gurn still resides Over two thirds of the Malaminante to be found in Salem and Omplor Inluke especially in the Risipuram Davi ion, most of the romaining third reading in Attor ! I wo-thirly of the Natiamins, and mor than half the Sudarmins occur in Attor Tulnk Outsite these three taliks, the Udamans are rare their original settlements were in the western portion of South Areat, and thence they have spread into Prichinopoly and Silem Many of the Catholic converts round Literpuram are Malaiming by easte and it is said that ' interdining ' and even intermarriage between the converted and unconverted families are tolerated Weddings are celebrated in the hinder room a house

The Vettuvans ore to be found mostly in I unchengodu Talnk, Vetturans in Salem Talak they mimber about 1 000 The Vetturans of the Longu country trace their de cent from the followers of an ancient Rain of Kalalia to by name Muttani Raja . In the 2300th year of

¹ I al ; laryam is about I a il a south of Juppum in North Arcot District 2 Cateanl Tiles Vol I 1 5

^{*} Cens : Report 1901 p 140

Malaim ne are numerous in Padul laigum near Rashuram and in Path patti and I achudaiyan palaryam south of Nan giripet

her a more detailed des ription of the Ulair na ace Trichinopoly G etteer p 168 and South Arcot Gazett er p 109 and Castes and Trales Vol 80° q 117

Fr this account I am it d bied to Mr O Sita att Rao Sub Magistrate of Namakkal whose information is based on a booklet in the possession of Uma Mal esvara I and itar chi f Guru of il e Talagi i Velturana

CHAP III
SURVEY OF
CASTFS
Vettuvans

the Kalı-yuga, or about 800 B.C, when South India was ruled by the Chēra, Chōla and Pāndya kings, the king of the Chēras, growing old, was seized with a desire to eschew the world, and with his consort to go to Heaven without dying After searching long and fruitlessly for a teacher who would guide him in the right way, he at length heard of a Saint of great sanctity, residing at Tiruvārūr in Tanjore District Him he consulted; the holy man suggested that the king, if he wanted to make a really great sacrifice, should hand over the kingdom to him. This the king consented to do, the Saint bade him enter a pushpaka-vimānam, (aeroplane decorated with heaven-born flowers), which had been brought to earth for his convenience, and the King and Queen proceeded to Heaven, leaving the kingdom in the holy man's charge The latter soon shifted his regal i esponsibilities by handing the kingdom over to Brahman administrators Brahmans ruled for some four centuries, towards the end of which period the kingdom suffered severely from the depredations of certain laiders called Ottiars and Salliars, who represented, it is said, the Kallars and Maravars of to-day The Brahmans in their trouble applied for advice to the holy man who had given them the kingdom, and who must have lived to a great age. The Saint informed them that in the 2249th year of the Kali-yuga, when the Chēra, Chōla and Pāndya kings were in like quandary, they had sought and obtained help from the then Raja of Kalahasti (in Chittoor District), and suggested that the Brahman rulers should Envoys were accordingly sent, and, after some difficulty, the Rāja of Kālahasti, Muttani Rājan by name, after consultation with his Guru Umāpathi Dēsikai, was prevailed on to assist. On the 10th day after the new moon in the month of Tai in the year Pramatha, 2700 years after the beginning of the Kalı-yuga, the Rāja of Kālahasti set out for the south Kāvēm bank he settled his Guru at Nanjai-Edanyār 1 and his fighting men then crossed the Kāvēri and moved on Kaiūr, where he worshipped at the ancient shine of Pasupatīsvara-swāmi From Karūr the Rāja conducted a successful campaign against the laiders, and, after crushing them, he repaired again to Nanjar-Rāja and Guru then visited the Siddha Kovil at the Edaiyāi

¹ The locality is described in the original as follows -

பொனனிந்தி தெறகு புகழ் முத்தா ந்தி கிழக்கு நண்ணியதோர் சங்குழுக் நன்றுயக்னனிபதம் எற்றி அருள் பெரும் புகழ் குருசாமி க்கு மிக் வீற்றிருக்க நல்லவிடமே

the gist of the text being that the site chosen was the "Doab" formed by the Kaveri and the Tirumani-muttar

foot of the Kinja malu, to enjoy the society of the Rishis and Ages then hing there. After their return to Nanju Ldaifar, the king, was requested by the Brahman rulers to tall eaver the kingdom as a reward for his services. The king consented, making Karūr his heal quarters, and posting a chief at Kapila malai (15 miles south west of Namakkal) and another at Sixa milai (near the boundary between krode and Dhirapuram Taluks)

CHAP III
SURLEY OF
CASTES
Lettners

This Muttani Raja of Kalahasti seems to be the same as the Muttu Raja referred to in the traditions of the Ambalakki raus the Muttiriyans (Mutrichas), the Uralis and the Valaryans 1 According to Vettuva legend, Muttam Raja was a sen of one Vijayan, born to bim by a jungle girl, with whom he fell in love when hinting and whose father he slew Vijnyan's father was Kannapus Nasunar, a hero whose name is associated with the traditions of the Vedans, Beda, Amhalakkarans and Valaivans and who is identified with one of the sixty three Saivite Saints Kannappa Nayanar was the eldest of ten brothers, sons of a Veder girl who contracted a gandharra marriago with a descond ant of Yayathi, one of the beroes of the Mahabharata 1 No historical oxidence has been adduced to correborate the interation legends of these eastes, but the community of tradition probably points to a community of origin, and the legend of a Vettuva Raja still chags to Sankaridrug

i Vido Castes and Tribe tol I page ?? (imbalatt rars and Mutta stan koradu) Vol V p 127 (Mitrachas) Vol VII pp_1º and 2/3 (Ur Iss) and perhaps tol VII I 279 Muttal liavation the special caste god of the Vala vans)

^{*} Hence the name Vetturan one wlo cuts

¹ Vido Caetee and Tribes Vol VII p 33 (Vedus) Vol I p 98 (Ambalak kurau) T ichinopoly District Gazeiteer p 111 (Valaiyans) and E 5 M No III Bedan p D Bedan p D

⁴ Tie second of the ten levoluers camed the title Kayalan by guarding the everenment of the Pichi Uthangi while le pe formed a yagam. The third be other rode round the earth on a horse of the Dovas and won the title Bhayalan. The fourtienn fell in love with two girls with he met on the banks of the Tangalhadra and would diften on condition that he adopted the family title of their father Mayalar. These three brothers became the provenitors of three tribes the Kayalans the Bhayalans (or Payalans) and the Mayalans. The Bhayalans are said still to east near Porde in Combitore Talia, the other two tribes have not been traced.

⁵ No Vol II p 281 Mr V Venkvyya swegests that the Vidhkadan alsa Yuturayan mentot ed in a f agmentary inscript on of the Narasimha I erumal temple at Namakkal (No 11 of 1806) may be cor nected with the Vettuva Raya. Another tradition states that the Konga kings invited Vettuvans f om the Ohola and Pandya countries to assist them aranet the Keralas and a thi d tradition relates bow the Vettuvans assisted he Ohola king Aditya vaims to conquer the Kongu country in the latter part of the ninth century (C stat and Triple Vol III p 398)

CHAP. III
SURVEY OF
CASTES
Vetturans

No elearly defined sub-eastes appear to exist among the Vetturans The following exogamous clans are reported Anthi, (2) Mūlai, (3) Pattali, (4) Karadi, (5) Vanni, (6) Kattu, (7) Billai, (8) Varagu, (9) Santhappadai, (10) Pandi. Caste disputes an decided by panchayats presided over by an hereditary officer called Kottukkāran, and appeals he to a Pattakkāran, of whom there are three; one at Irukkur near Kapıla-malar (Nāmakkal Taluk); another, entitled Kālahasti Kavundar, at Pavitram (Kai üi Taluk), and a thu d at Siva-malai (Dhārāpuram Taluk) The full title of a Pattakkāran runs Immudi-pattamhumāra-allāla-rāma-pāthira-Idumba-Ilaiya Nāyakhar, the word Idumba being his personal namo Pattakkārs only are known as Nayakkar, a title bestowed upon thom, it is said, by Tirumala Nāyaka of Madura, the ordinary easte title being Kavundar. Vettuvans employ as pur ohits a sect of Tamil speaking Smarta Brahmans known as Sivadvijas, who are rather looked down upon These purohits officiate at the purifactory by other Brahmans ceremonies after childbuth, and on the 3rd and 16th days after death, and among the more advanced classes during the performance of stāddhas. Their Guiu, as already stated, resides at Nanjai-Edaiyār and bears the title Umāpathi-Dēsikar or Umā-Mahēsvara-Gurukkal; he elaims descent from the Guru who migrated with the Vettuvans from Kālahasti At Nanjai-Edaiyār is a matam, and a shiine whoic Siva and his consort are still worshipped as Kālahasti Īsvarar and Gnānāmbikai

Malaıyālıs

The Malaryalis are the principal inhabitants of the Talaghāt Hills, their chief settlements being on the Shevaioys, Kalrāyans. Chittēris, Kolli-malais and Pachai-malais. In Āttūr Taluk they number 12 800, in Salem Taluk 7,300 odd, in Ūttankarai just under 7.000 and there are a few returned for Ōmalūr and Ūttankarai. Thanks to their isolation and the feverish elimate of their habitat, they form a fai more homogeneous community than any of the castes of the plains, and afford an interesting object lesson in ethnology. They trace their origin to Conjeeveram The legend runs that three brothers, by name Perryannan, Naduvannan and Chinnannan, went a hunting in a forest accompanied by three hunting hounds, and it came on to rain so heavily for two

¹ The Pachai-kutti and Pachai-kuttātha Vellālars of the North Arcot Javādis have also a tradition of migration from Conjecveram, but they are quite a distinct caste from the Malaiyālis of Salem, Trichinopoly and South Arcot, though, curiously enough, they own some sort of allegiance to the Vedar Poligārs of Kangundi Legend has it that the Kalrāyans, Pachai-malais and Kolli-malais were wrested by the three brothers from two heroes known as Veda-Vellāla and Kāna-Korayar

days that they were not alle to quit the forest. Their hounds however, returned house, and their wives seeing the dogs without their misters, concluded that their historials had died in the jungles, and accordingly as all layel widows should do, set fire to their houses and perished in the flames. On the third day the hunters returned to find their hones in insite and their wives dead. The binaced husbands there upon consoled thems lies by marring again. Peris man the ein Kankolar girl, and settled on the Kalivania. Naduvanian close in Velachi is his little, and the Lichai inalise as his reidence. Chimannian married a Deve dra Pallan, and male his lome on the Kelli unlass. The eithree heathers thus became the progenitors of the three clearly defined subes it is not which the Malayalis are divided, the

Periya Malais the Pachar Malairalis and the Kolh Malaisalis The Malauvilla are also divided into a large number of execumous clans which they call requests. A curious feature in connection with these raphyme is that certain groups of them (called digite ragui pus) are over er examinous also. The members of the e divite clans call one mether brothers (anuan tambigat) and mirringe between them is for some unknown reason reparted as meestuous. For in tanco in Sittar Nail there are seven engapous five of which (Pilm Makkandi, Pason, Maulti an and Truvichi) form one dayid group and the remaining two (Kannan and Fillin) mother no member of the first group of clans may marry into any other clan of that group, but must to to some other clau for his bride Similarly the Konan clan of the Manue Malanalis may not intermers with either the Mattayan the Luisivande or Kannathan clan of Tiruppuli Nad but may take a bride from the Alatti or Punnan clau of that Nad though all the five class of Truppuli Nad are inter se exogamous Similarly among the Pachai Malayalis there are about fifty claus, arranged in about eight dayadi groups Somo of these raguppus bear quaint and outlandish names which would afford unlimited scope for n philologist's fanos, but it cannot be said they are totemistic in origin

Of the three sub-castes the Kolh Mahayahs are the most con creative and the best organised. They are to be found on the Kolh mahas of Naniakhal and Attar Taluks, on the Böda malas and in the valley between the Böda malais and Jerugu mahas. On the Kolh mahas they are organised into four groups of which two, the Three Nad and the Tour Nad Mahayahis are

CHAP III Stryry r Ca Tr Malaiya):

³ Kolli Melaiyi lis are also found on Pala mal — Bergar malai and Kuli malai in Bi ay — i Taluk

CHAP III.
SURVEY OF
CASTFS.
Malaiyālis

in Nāmakkal with head-quarters respectively at Sēlūi and Valappūi, and two, the Anjūi (five-village) and Mūnūr (threevillage) Malaiyālis are in Āttūr The Anjūr Malayalis comprise the five Nads of Bayılam, Tıruppulı, Edappulı, Pırakaraı and Sittūi, with a population of 6,641, and the Mūnūr Malaiyālis the three Nads of Kundum, Alattur and Pelappadi, with a population of 1,501 The Anjur Maluiyalis are under the jurisdiction of the Periya-Pattakkāran of Bayıl-Nād, whose office is hereditary He is not called Rāja, and has no Manderi Each of the five "Urs" has its Ur-Kavundan, who is elected. Caste disputes are decided in the first instance by the Ur-Kavundan in consultation with a number of Karakkārans, who are elected, one from each clan, in the  $\bar{U}r$  concerned An appeal from the decision of the panchāyat so constituted lies to the Periya-Pattakkāran of Bayıl-Nad, who finally settles the dispute in conjunction with the Karakkārans of Bayıl-Nād and the Ur-Kavundan and Karakkārans of the  $\bar{U}r$  in which the dispute arose It is not, however, essential that all the Karakkārans should be present in this appellate court, and a quorum of five will suffice Among the Mūnūr Malaryālis, however, the Ur-Kavundans refer disputed decisions to the Raja of the Four Nads at Valappur, whose decision is final. Malaiyālis of the Boda-malais and the adjoining valley are ruled by a Nattan resident at Kilūr, who exercises authority over the Kolli-Malaiyālis of Bhavāni Taluk also, and from whom an appeal may be preferred to the Pervya-Pattakkāran¹ of Bayıl-Nād

The Pachai-Malaiyālis are organised into three Nāds, of which two (Ven-Nād and Tembara-Nād) are in Trichinopoly² District, and the third, Atti-Nād, covers the Pachai-malais of Āttūr The Pachai-Malaiyālis extend, however, across Āttūr Taluk through the Paittūr Hills to the villages of the Tumbal Valley, the upper Vasishta-nadi, the Ārunūttu-malais and the Manjavādi Ghāt, and are found even as far afield as the hamlets of Kanjēri and Pālamēdu at the western foot of the Shevaroys, and at Vēppādi, near the headwaters of the Toppūr River For the purposes of easte administration they are divided into Sub-Nāds, Karais or Tamukhus, for instance, Nailaya-Kavundan Nād, Kalattī-Kavundan Nād on the Pachai-malais, Manmalai Nād west of the

During the minority of the Raje of Vilappui, his powers were exercised by his mother who was called Rām, aided by a Mandirs of Prime Minister. The administrative machinery in the Nāmakkal Nāds is different from that of the Attur Nāds, each village or ratti having its Ūr Kavundan or Kutti-manitam and each Nād its Nāttān, from whom appeals he to the Pattakkāran or Rāja cl Valappur or Sēlur. Seo Trichnopily District Gazetteer, p. 125

Vide Trichinopoly Gazetteer, p 121

CHAI III

(ARTES

Malnir la

Paclini malais, and Paittur And There are Vallans also at Mamanji in the Tumbal valley, at Aladi patti on the Arantitu malais at him patti in the Vasislita andi valley north of Belor at Kuramandar with jurisdiction over the Manjavada villages and the slopes of the Shevaroys and at Tomber Ivalianter a hamlet of Pattuhuunm patti north of the Manjavide Pass, with juris thetion extending to the south western Komlan of the Chitteris and the northern and western Komlan of the Shevarous I ho Sub-Yada are disided into patter each under the jurisdiction of an Or Karundan whose title is Muppon, and who is assisted by a Kingini I seh Sab Nal is ruled by a Auttin Auttu Karunlan or Kutte Karundan assisted by one or mora harall trans, who e appointment is subject to his approval. The Natt iss in turn are subject to the authority of a council of reven Chinea Dorais pre : ded over by n Perrya D rat who is cometimes called I ha and resides at Sethalam on the Pacher innias Under the Doran are certain Mentires or Prime Ministers, whale powers com a little vague There are Mandires at Pakkstam, on the Pachal malais, at Paittur and at him patts The Paittur Mandire is acknowledged by 12 Karais the kin jatte Mandire ly six harous Parttur Manders lass claim to a precedence over the Parkalam Manders, which is not a limited by some influential members of the community

The Periya Malaiyālis hell the Kalrivans the Shevarovs and the Chitters. They call themselves Kārilans, in name which some authorities connect with Kerla, the ancient name for Malabar The Kalrivans (population in Kallal meth Taluk in little over 20,000 in Attur Ialuk not quite 10,000) are said to have been colonied by five Chiefmans whose descendants still govern the five Kalrivan Jaghirs sa sort of priestly hierarchy, each Jaghir being divided into soveral Sub Nads. Intermarriane between the Malaiyilis of the Kalrivans and those of the Shevaroys are accurrency rare owing, no doubt to distance a frequent cause of fission in the caste system. The Shevaroys are divided into three Nads, (1) Sela Nad (Salem), (2) Mohn Nid, (3) Mutta Nad each under its own Paltokkaran and each containing muc

¹The Ch nna-Dora slive at May mb di Mangelem Menjara: ( ) Padur lak kalam and hallamat

^{*}The term appears in the inscriptions of As kn and is supposed to be idential with Chern see Malabar District Gazetter p 2 Tle Malalyuhe of the lacks malais and holls malais al of log claim to the title Furshen

⁽¹⁾ Penja-kairayana () Cluma kairiyana (3) Jadaya karumlan had (4) kuruba Karundan hal () Ariya Karundan had 1 see below hel Hi p -29 and of South Arcot D strict Gausticer 1 329 a for the functions of these Polig ra

CHAP III
SURVEY OF
CASTES
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Malalyalis

pattis under Mūppans, who are elected as a rule, each from a vaguppu prescribed by custom. The Pattakkārans are assisted by Maniyakkārans, who give notice of marriages to the villages of the Nād concerned, and summon the villagers to attend; the Mūppans are assisted by Kangānis. The village of Chitteri is the residence of a Guru, who appears to be revered by all three sub-castes of Malaiyālis.

Brahman purōhits¹ are not usually employed by Malaiyālis, and the purōhit's duties at marriages and other domestic occurrences are performed by the easte officers above enumerated, in addition to their judicial functions. A Pattakkāran or Dorai is treated with great respect, and his dignity requires that whoever meets him should prostrate before him

Though the traditions of the Malaiyālis trace their origin to Conjeculam their customs point to Malabai, and it has been conjectured that they migrated from the ancient Kingdom of Kēiala. Kalrāyan inscriptions (Vol II, p 300) throw no light on the subject. It is possible, however, that certain Malaiyāli customs are survivals of a state of civilization which at one time was common to both the cast and west of the Indian Peninsula, and which is now confined to the Malabai Coast. The customs referred to are the following—

(1) Among the Kolli-Malayālis, boys and girls wear the forelock (mun-kudumi) which is such a becoming and universal feature of the West Coast Hindus, the rest of the head being shaved Boys retain this forelock fill they are about 12 years of age. and girls till they attain puberty, boys then have this forelock shaved off, and grow a kudumi at the back of the head in accordance with the fashion universal in the East Coast Districts, and girls allow all their han to grow Among the Pachai-Malaiyālis also, little girls wear the forelock, but, unlike their Kollimalai cousins, they do not wait for puberty before they shave it off

(2) The women of the Kolli-malais wear cloths of white cotton, tied across the breast and under the aimpits, never passed over the shoulder, and falling a little below the knees. The other two sub-castes, however follow the fashion of the plains

(3) The women of the Kolli-malais wear beneath their ordinary cloth a short loin-cloth of white cotton about a yard and

¹ The Kolli Malaiyālis of Bhavāni Taliik are, howover, said to acknowledge as Guru an Ayyungār Biahman residing at Pulaveii

² A suggestive article by Mr M D Subbaroyan is printed in Vol V, p 821 sq of the *Indian Review* (1904) The theories therein advanced are not, however, tenable in the light of historical criticism.

³ Except among Soliya Brahmans and Dikshitars, seo Castes and Tribes. Vol I, p 311

a half loan and three fourths of a sand wile, which serves no CHAL HE apparent us ful purpose but bears a triking resemblance to that norn by the girls of Malalar Similar cloths are winn by the women of the othert vo substates beneath their colours ly afterns?

h BYEY OF (ASTES) 31 aly lie

- (1) Though tatteour is p muttel amon, the Packer Malar Table and the Perrya Malais the 3ct the Italia Malais the entertain such a strong projudice against the practice that they will not permit any tattoord person to enter one of their houses. Why their feeling on the subject should be so strong as not clear, but it is a significant fact that on the Malabar Coast, tat come is pract cally unknown?
- ist On attriment of contract come Malais the girls minain under pollition fronders ap not lon er than any recommed in the claims but by no means uncommon in Malabar as pears, however, to be a ten lengs arring Malais the to shaten the barre
- (6) The cult ext-ornament norm by girls among the holh Malar there a "lie by a shared bell wealinder of a differ all from an inch to an inch and a half or more in dia neter . * on ornament which remures the labe of the car to be largely extended in order that it may be fitted in, and which re-riller the fire wern by Strar wemen

It is upposed to be to be contact the above customs which differ entiate the Malaryths from the Highlis of the plane are muorations on their ancestral of grances and they mu t therefore by survivals. It is clear, too that the Malain the of the Ivolli malais have been less affected by the fire wof assimilation than their Whatever lethe source to which these survivals should be traced, the suggested affinity with the civilization of Mulabar seems further corroberated by certain marriage customs which appear to be the remunseences of a polyandrous civilization such as that which has made the Navara and kindred communities famous

The Malarvalis observe the rule of menarikam (see p. 133) with unusual rigor, and with curious re ults. In inconvenience in hereat in the m narriam system is that sometimes the urimai furl is a good deal older than the husband alletted to her by fate and Hence it sometimes happens that 'sons when mere enstore

¹ Mr S Arishnaswami Ayyangar writes. Two pieces of cloth were worn by all women in early times thou it I am not certain when acta lly the practice drors out. It seems to I coulte an tryan practice as I have se nit r forred to juite often in Sanscrit litera ur As a general usage it survives of the Well C ast Eco Il latar D trict Gazetteer | 143

² The tractice of tation gamong the 1 chai Malalyshela traced tradition ally to the \cdachi bride of Nadusannan.

Vile Malaba District Ga etteer p 110

CHAP III
SURVEY OF
CASIES
Malayahs.

children are married to mature females and the father-in-law of the bride assumes the performance of the procreative function"and raises up a progeny on his son's behalf "When the putative father comes of age, and in their turn his wife's male offspring are married, he performs for them the same office that his father did for him." If the boy-husband's father is dead, or is not particularly fond of his daughter-in-law, one of his brothers or some other near male relative may be requisitioned to take charge of Another curious custom reported of the Periya-Malaiyālis is that the wedding  $t\bar{a}li$  is not field by the bridgeroom, but by a stranger known as the Kanıyan, whose function seems analogous to that of the Manarālan in a tāli-hettu-halyānam in Malabar. Yet more significant is the fact that though a woman lives openly in adultery, all the children she bears to her paramour 3 are regarded as the lawful children of her nightful husband. In fact, divorce is not permitted among the Periya-Malaiyālis, is discountenanced by the Kolli-Malaiyalis, and a husband never loses the proprietary right over his wife's children, whoever their father may be The Pachai-Malaiyālis are said to allow divorce on payment of a fine of Rs 25, but the practice is presumably an innovation, imitative of the customs of the plains

On the whole the marriage customs of the Malaiyālis differ but little from those of the plains⁴ The betrothal contract is settled in the presence of the  $\bar{U}r$ -Kavundan, and if the contracting parties belong to different villages, the  $\bar{U}r$ -Kavundans of both villages should be present, and the  $Pattakk\bar{a}ran$ 's consent should be obtained The bride-price varies, and is often paid in kind; the Pachar-Malaiyālis of Uttankarai give four kandagams of grain,

¹ It is a custem that the Malaiyālis are not preud of, and they are reluctant to admit its existence. That the practice was once widespread cannot be doubted. See *Trichinopoly District Gazetteer*, p. 94, cf. p. 103 (Kenga Vellālars), and p. 123 (Töttiyans)

² See Malabar District Gazetteer, pp 101 and 173 On the Kolli-malais the tāli is said to be tied by the Ūr-Kavundan Interceurse between the Kaniyān and the bride would be considered inecstuous. Mr. Le Fanu writes that "en the day of marriage the Malaiyāli bride in the Chittēri villages is the common property of all the villagers except the poison chiefly interested, but after that date she belongs to him exclusively," and adds with reference to the last sentence 'in theory at least, for the village houses have generally two doors, at one of which the paramour deposits his slippers on entering, should the master of the house after seeing those poisist in entering his own house, he would be held guilty of a very serious breach of village of enquette." [Salem District Manual, Vel II, p. 274] Lecal enquiries show that this custom is still observed

³ Previded of course that he is a Malaiyan, a hason with a man of another caste invariably involves excommunication

⁴ Fei a description of a Malaiyāli wedding on the Shevaroys see Castes and Tribes, Vol IV, p 220

CHAI III

SURVEY OF CASIES

Malair lis

4 pagedas (Rs 14) in cash and a cow with calf; elsewhere it ranges from Rs 10 to Rs 50 A fee of Rs 10-8-0 should also be paid to the officers of the caste, but this may be remitted by the Pattakkaran On the Pachai matus the prefuminary nalingu is performed on Sundays the pandais erected at the houses of both bride and bridegroom? on Wednes las, and the Muhart im takes place at the bride's hou e on Thursday At the house of each party a lalasam is prepared of three new vessels placed one above the other, and is taken to the Vincinara temple on the Welnes day night. The order in which pen supare is distributed is governed by rigid chancite The Perist Doral receives five shares the other Deray four each, the Mandiers three each, the Kutta Karundan two and the Mappan one The bride room then presents the bride with the lurar a white or red cloth with a black border measuring from 12 to 17 cubits in length and from 2 to 3 cubits wide 3 On the Kelli malnis the ceremonics take place at the bridegrooms house whither the hide is taken between dayleresh and 7 a si on the wedding morning. The bridegroom places the tale on the girl's neek, and the Or-harundan, standing behind her ties it It is the Ur Karundan, too who places the hand of the boy in that of

Widow re marriage is permitted in all three sub ensies. The Kelli Mahnyalis do not permit a widow to marry her husband s brother the Pachai Malayalis allow such unions. At a widow marriage among Kelli Mahayalis the bridal couple kneel opposite each other, and a cloth is suspended between them the bride-groom passes the teth under the cloth, and places it on the bride s neek, but he is not allowed to see the face of the bride that is tied by the Gr Kawundan. When a widow marries, the children she here to her first husband are taken charge of by their father's nearest male relative, and it is usual for a father to register his patts land in the name of his children to prevent it heme enoised.

the girl, and who pours water over their classed bands

² See Dr. Shortt's Hall Ranger to 1111 pp 30 and 40. The poor generally pay at the time only a portion whilst the remainder of the down; is paid by yearly instalments and instances lave come to my knowledge where the son a say any ing hy drabs and drabs the dowry due by lis father when he married his motter. Should an elderly man marry a young girl he has to py a nuch larger dowry than would be required of a young man.

Marriage at the bridgeroom's house appears to have been the original custom hat the Patt kidnan may claim the privilero of fixing the place where the wording is should be occlorated C for Short Intil Ranges Vol II p. 33

The kara of the Penya Malay his is said to be only three or for cubits

a This practice is said to be prohibited among the Dorais of the Pachai Malaiyahs

OHAP. III
SURVEY OF
CASTES

Malayālis

by his widow's husband Divorce proceedings among the Pachais Malaiyālis are of the simplest description; the husband declares in the presence of the Guiu, that he has abandoned his wife, and he tenders her a bit of straw or a splinter of wood in token of repudiation. She is not allowed, however, to marry a second husband till her first husband dies

It is possible that a pollution period of thirty days on attainment of maturity was at one time observed throughout the easte, and that the period has subsequently been shortened in imitation of lowland practice. On the Pachar-malais, it is said, the girl is kept in a hut outside the village for five days, and on the 6th she is bathed and admitted into the house, but the house remains under minor pollution for another thirty days, and no villager may enter it Throughout these thirty days the girl is bathed daily, water being poured over her head, and the house is cleansed once a week. The Pachai-Malayalis of Uttankarar Taluk, however, observe segregation and pollution for twelve days. Kolli-Malaiyālis observe thirty days' pollution, some only fifteen Among the Periya-Malaiyalis the period varies from seven to eleven days For the purification eeremony it is the fashion for the few who can afford it to employ Biahman purchets. Purification after childbuth is said to take place on the 12th, 15th or 16th day, but the Pachai-Malaiyalis observe pollution of a minor kind for thirty days No formal child-naming ceremony is performed, and no fixed rule appears to exist as to when a child should be named A Kolli-Malaiyali child is named sometimes on the 10th day, sometimes in the 3rd month after buth, on the Pachai-malais at the end of a year, while on the Shevaroys the name is given on the 3rd day. It is not uncommon to consult the local  $p\bar{u}j\bar{a}n$  as to what name should be selected, the pilest, after certain ceremonies, announcing the name under divine inspiration Children are often named after popular deities, eg, Kongan (Kongāy, if a girl), Vadaman (Vadami), Sırangan (Sılangı), Pıdavan (Pıdārı), Kalı, Arppalı, etc., ın fact boys are more frequently named after a God than after them grandfather (p 132) Popular nicknames are Karryan (black), Vellaiyan (faii), Kuttaiyan (shoit) Sadaiyan (curly), Periya Payal (big boy), Chinna Payal (little boy), etc It is the practice among the Kolli-Malaiyalis to bore the left nostiil, among the Pachai-Malaiyālis the night nostril, and among the Peniya-Malaıyalıs neithei nostril Malaıyalı women never wear the ravikkai, and, while at home or in the field, they leave bare the shoulders, aims and upper part of the body, before strangers,

¹ Di. Shortt, Hill Ranges, Vol II, p 37

CHAP II

SURVEY O

however and when going to marl et " the upper end of the cloth is loosened from over the breast or waist and carried across the left shoulder, and thrown loosely over the back, shoulders and arms The Pachar Malaryalis seem pronliarly food of colour their women Malaryalis never wear white except on thoir wedding day when they don the luras (p 159) which is never tied above the waist are permitted to wear either "black' or red cloths, and gonerally they wear green and prefer a dash of vellow, orange, or green erimson gla s in their car rings, and even the mea affect bright colours in their only article of attire, the Lomanam Their dietary is of the usual type and includes pork. Malayalis of both seves are ardent smokers. The practice of producing fire by silier and steel survives among the Pachar Malarialis only two or three men in a natte pas essing the necessary apparatus, which, together with some charred cotton, is kept in a small leather pouch houses and agricultural methods of the Malaisalis are referred to elsewhere (pp 108 and 211) The duties of the burber dheby and midnife are performed by people of their own caste. They engage Pariahs, however to play tom toms etc on ceremonial occasions and Parialis are employed as agricultural labourers and assist them on their hunting exentions. When any of their cattle die they will not go near or touch the carease, but send for the nearest Parialis to come and remove it but should an animal get injured jatentionally or accidentally, and be likely to die of the injury, they will then sell them to the cookes for a trifle Some of the Malaryalis are in great repute as con dectors, and they will set a broken leg very well. They will not touch a con hide or use it as ropes for their ploughs, etc. nor do they make any attempts to secure the hide of their cattle that die it becomes the perquisite of the Pariaha who remove the carease a

Malanalis ordinarily bury their dead but they burn those who die of cholora leprosy or any other infectious or opidemie disease When cremation is resorted to the milk ceremony is omitted The rites observed are similar to those of the planas The bier is sometimes covered by a emopy in which case it is called a ter The pollution period varies, on the Pachai Malais it is said to last a menth among the Pachar Malarvalis of Uttankarar for ten days, among the Perrya Malaryalis for twolve or fifteen days and on the Kolli malais it closes on the third day The ghosts of the dead are believed to hauat the house, and must be propiti ited with sacrifices of fowls gents pigs, ote, as the pupari prescribes or a peg of Strychnos nux to nica, or a nail is driven into the grave over

¹ Dr Shortt's Hell P nges Vol II p 11

CHAP, III.
SURVIN OI
CASTIS

Mulanyalis.

the head of the corpse. No staddhas are performed, but the spirits of departed ancestors are worshipped on occasions of marriage, childbirth and publits, during public festivals, and on Fridays, as pattavans or household derives. A Malaiyāli's house is held sacred, and not even a Brahman is allowed to enter it with shoes on

The Malaryalis worship both Siva and Vishnu impartially, and they went both namem and vibhati, the former being reserved usually for religious worship, and the latter for everyday use. They do not, however, ordinarily resort to Brahmanie temples or employ Brahman archakars 1 The patron deity of the caste is Kan-Rāman, an meannation apparently of Vishnu. His chief shime is at Kövil-Pudür, in the Mel-Nad of the Periya Kalrayans He has a shine at Tammampatti, and a somewhat pictentious temple in his honom was built a few years ago at Karadiyūr on the Shevaroys. It contains idole of Siva and Parvati, Vishnu and Lakshmi, Vignësiara and a dozen upright stones in two rows, decorated with white spots The entrance is adorned with Sanku, chahram and namam, the superstructure with figures of Vishnu, Rāma, four Garudas and four Nandis Pūja is performed every Saturday, and a car-festival takes place in Masi. The pugan is prohibited from tasting flesh, and may not attend any animal sacrifice, or dine with fiesh-eater. No blood-sacrifices are made to Kari-Raman, and it is said that any who have taken pait in a blood-sacrifice are prohibited from entering his temple till after the lapse of three or four days. In pursuance of a vow Malaryalis of both sexes dedicate their hair at the shine

A similar vagueness appears to exist regarding the god whose shifted is on the Shevarayan Hill. Dr. Short preserves a tradition that "a Shervaearan or Commander of a body of soldiers, being a prous and holy man visited this hill from the low country to worship Rāmaswāmi, the then presiding derty. His prety gained him much more honour and fame, and when he died, which he did on this hill, it was called after him, and images of stone were made and placed in the temple. Rāmaswāmi was forgotten and Shervacaran took his place."

The cult of Vishnu survives also in a vague form in the Perumāl-kōvils to be found in many Malaiyāli villages, this

¹ The temple of Arappalisvaran in Valappur Nad is an exception (*Trichino-poly District Gazetteer*, p. 175) They also regard with great reverence the Vishnu temple of Sruangam

² Hill Ranges, Vol II, p 48 The shrino is said to have once contained an idol of gold, but this was stolen and a stone idol took its place. For a description of the festival, see Castes and Tribes, Vol IV, p 415 sq

SULVEY OF ( A 1E

Perumil cult is harldy recognisable as Vishnu worship 1 and CHAP III sometimes the deity is improvided with a shrine. The cult is however entirely dissociated from blood sperifice and the papers (a M dayah) is usually a vegetarian. The appropriate day for Malayahia Perumal worship is Saturday The Kelli Valenjahis worship a god they call Arangattappan or Aranga Sivan, whom they regard as the tribil god of the thr e eponymens ancestors of the easte and who appears to be a counterpart of Kari Raman Kunduni Nad ho is served by a Brahman Gurukkal, and the ritual observed is hardly distinguishable from that of an ordinary Sive temple, abhish kham consists of bothing the idel first with water then with mill and thirdly with Lingelly oil it is then dre sed in a new cloth and marked with sandal and lunkumam dhiipam is then offered, lamps are lighted a plantain leaf full of cooked food is placed before the idel the usual mantras are roperted and campher is burnt, blood sacrifices are altogether avoided, and the only offerings made are boiled grain milk, sugar fruit and other items appropriate to Siva worship 111s attendant Aranga Swagan receives worship as a distinct deity,3 but his priest is a Malayali and not a Brahman | The cult of Vignessara is as ubiquitous among the Malaivalis as elecwhere and ho is often worshipped in the form of neolithic implements placed upright or haped promiseuously in a little delment or in a shrinoless willed enclosure. Monday is the proper day for the worship of Vignessara. There is a temple of Subribmany a under the familiar name of Kandaswami in Pirakaru Nad with a three days festival in Panguni (March-April) but otherwise his oult is rice. Kimakshi is also honoured with a few shrines and there are a few Dharmaraja temples devoted to the Pandava tlen

the list of minor deities worshipped by the Malaiyalis is a long one Their favourito Saktis are Kalı Pidarı and Mari Ayyanar, too, is worshipped Kali has an annual car festival in Edappuli Nad in Chittra or Vniyası Saturday is in some parts her special day of worship Pidiri has many epithets such as Periya, Chinna Soka Podii Karum, Karakkattu Malunguttu. ete Her favourite week day and nor annual festivals vary in

¹ One such cult in Gundar Nad Namakkal Kolh mala s goes by the extra ord nary name of I by (Demon) Perumul

Also in G ndur had of the Namakkal kolli malar

Accord: 5 to some accounts both Aranea Sivan and 1 s peon re honoured with the acrifice of foyls and goats Some informants bewever actually ident fy Aranga S vagan with Arangattappan

Eg at Melar and hakkan bada on the Shevarovs

CHAP III
SURVEY OF
OASTES.

Malany ülis

different Nads The chief festival of Mari-amman, or Mariyayi as she is often called, occurs in the spring months, Tai, Masi, or Panguni, about the time of full moon Her special week-days are Tuesdays and Fridays Other important "mother goddesses" are Nächi-amma, Pongalāyi, Kongalāyi and Ponnāyi Nāchi is valiously known as Möla-Nächi, Koda-kaia-Nächi, Aliya-Nächi, Elaya-Nāchi, Elu-kaiai-Nāchi, etc Her special week-day appears to be Thursday She must be worshipped in perfect silence, and the prasada is taken home by the worshippers. She is said to be a patron goddess of the Vedans, and the existence of her cult among the Kolli-Malaryalis is traced to their Vedachi ancestiess 1 Pongaläyi is called by many epithets, e.g., Kosakkuli, Tannıpāli, Vēlarayān, Mūlakādu Panıkkankādu, Mayılatı, The demons worshipped by the Malayalis are Pēkkādu, etc known by many names, such as Periya-Andavan, Andi-appan, Nambı-andan, Sadayan, Vettukkaran, Ması-Malaıyan, Urulaıyan, eto, but by far the most important cult is that of Karuppan, who is propitiated in every village by pig sacrifice, his special perquisite being the livers of the victims With him is sometimes associated a female deity known as Kanni-amma

Many of these minor derties have no shrines, and are worshipped in the open ar or in a roofless walled enclosure, especially in the case of Karuppan They are served by  $p\bar{u}j\bar{a}r$  is of Malaryāli caste, who are known as Tāthans or Āndis, and whose office is often hereditary. It is usual for one and the same  $p\bar{u}j\bar{a}ri$  to serve several derties, and he is sometimes distinguished from his fellow Malaryālis by his turban, by growing his hair long, and sometimes by abstaining from animal food for a period or throughout his life. The chief general festivals observed by Malaryālis are Pongal Dīpāvali and the 18th Ādi. The second day of Pongal (Māttu-Pongal) is celebrated by a great hunting excursion and by bull-dances 2

(11) Telugu Cultivators

The Telugu ryots are known by the general name Kāpu, a term which is loosely applied to the caste groups otherwise known as Reddis, Kammas, Telagas and Velamas, and even Balijas, and is extended to the Kanaiese Vakkiligas also. The "Kāpus' number over 44,000, of whom 35,000 are returned for Hosūr Taluk, over 2,000 for Salem and about the same number for Āttūr. Most of the Hosūr Kāpus however, are Kanarese Vakkiligas. The Kammas (4,681) are found mostly in Hosūr

¹ Cf her cult at Anganamalar (Waharaja-gadar), the former centre of Vedan (Rangundr) influence, Vol II, p 178

² See description of a bull-dance in Castes and Tribes, Vol IV, p 417

BURTET CA TES.

and the Telagra (811) in Salem The Velanas 1 number only 91 OHAP III all in Hospir Inlink. The exact relationship licture in these castes has not yet been clearly determined at is probable however that ther together with the Halijas (see p 178) and the Rarus (see Telugu Cutta ators p 191) come originally of th same stock, and reitled in the Di frict in the wake of the Vijny magar conquests. The Telagas Balijas and Litrus claus military anteo-dents and there is evidence for ela sun, il e haminas as Palijas. One more un per'ant class of Teluan cultivators de erres mention sir, the Buttigns who number 6, 110, and who are found mostly in the Taluks of Falem Tirucleng du and Omaior They are an interest no Telinguers to peraliar to the Jamil e unter ?

The les known silversies of Kapus in Salem l'as riet an - Fair

- (1) the Polanitie (3) the Norati and
- (2) the Pelalanti, (1) the Panta Reddie

The Pokarati Heddis are commonest in Dharmanuri Taluk. a few occur near Tumbal, to the north of Attor Tabal but not in the Spitz nadi Valles

Pedalanti Reddis are found in the south west and south of Ctivularu Tatuk, in Dharmupuri and in Hosar . Barariahal Reer is the name 11 spelt Perlagantunary and 18 emitto be derived from scracks a back door the legend being that once onn tirte a Guru camp d near the ailings where their auces or dwelt and sent an attendant Disace to apprise the villagers of his nrrival, when the Dr iri came to the Heldi's house, the latter, out of meanness bolted out of the b ck door, and the Guru, on hearmer of it declared that he and his descendants should be neeforth have no Garn . The same authority divides the 'P. rda, unta ' Reldie

I The belaman (who estition a lare baile) trace their origin to h laba ti in Cilittoor Distrit Thy Lear a closs affolity to the Fami as Ti ; repulat asy conn ction with the Hallies who call them Gnni Te kelar liu (h nella kel wa herme ) blic of the Lium sal bol 1 1 lt and Cata a d'In'es Vol VII p 376

² Tot iyan are described in d i if in Sadura D strict Caretterr p 100 ni 1 Trich opoly District Gusetteer p 1 1; of Matras Comana Report 1891 paragrat h 3t 1 und Madres Cen us liet ort 16"1 p 14t; also Ca tes and Terbes Vol VII | 183 * I g M r nda i elle 1 lakodu Gelle patti

I.g Beire natte n an I koin Re Idl patti in Utlankaral and Acl lita-palli

File name is also a melimea given as Penakanti and they say they came from a pl ce called G : le kottat tenr Penukonda. Le sibly the name Pedakanti is an atracious corruption of Penukonda Gand kota is a strongt old of listoric fame a few miles south west of Jammalameduga in Cuddapali

They are reported I o vever to acknowledge as Guru one Sri Saila Sarya Simhasenam Bhikel a pati Ayyer of Ji, ar in Komarca palli Teraf Hosar Taluk

SURVEY OF CASIFS

Kāpus,

into two sections, Chinna-gumpu and Pedda-gumpu, and sub-castes bearing these names occur in Ōmalūr Taluk and in the adjoining portion of Dharmapuri They have no Guiu, but own the authority of a  $Pattakk\bar{a}ran$  at Vellāi They interdine with the Pōkanātis

The Reddis of Āttūi Taluk almost all belong to the subcaste known as Panta Kāpu, but the term Kāpu is never used among them Their chief settlements are in the valley of the Swēta-nadi,² in villages bordering on Trichinopoly District, in fact, they are closely akin to the Reddis of Trichinopoly, and are probably off-shoots of the Telugu settlements formed in the lower valley of the Kāvēri, when Trichinopoly and Madura became the seats of Vijayanagar Viceroys ³

The Nerati Kāpus are the most numeious sub-caste of Kāpus in Hosūi, then chief settlement being at Moiasūr They also occui in Dhaimapuii Like the Pōkanātis and Pedakantis, they

acknowledge the Guiu at Jīgūr

In addition to the above sections, there are communities of Koditti (oi Kodatha), Sajjala, Yelochi and Simpari Kāpus ieported from Hosūi Taluk In Dhaimapuri Kantha Reddis are to be found near Toppūr, and Perumba Reddis also occur Whether any of these are true sub-castes, or whether they are to be identified with the better-known divisions is uncertain. The Kāpus employ Biahman pur ōhits and are almost all votaries of Vishnu 4

The **Kammas** are said to derive their name from the word kamma (Tamil, kammal), a large ear-ornament worn by their women. Their customs approximate closely to those of the Balijas. They are divided into two sub-castes, (1) Gōda Chātulu and (2) Gampa Chātulu, the legend being that two sisters were bathing, when a king passed by, and the bashful maids hid, one behind a wall  $(g\bar{o}da)$  and the other behind a basket (gampa) and these two sisters were respectively the mothers of the two castes

Kammas

¹ Chinna gumpu Reddis are found at Ondi-kōta round Toppūr in Dhaima puii, and in Rāmi-Reddi-patti and Arūr-patti, Ōmalūr Taluk, Pedda-gumpu Reddis at Nallūr, Kongu-patti and Vellāi

² Eg, Sendára-patti, Tammampatti, Kondayam-galli, Viiaganūr, Kadam-Lūi, Tidāvūr, Naduvalūi, Gangavalli, Anaiyāmpatti They also occur at Panamaiattu-patti

³ Vide Trichinopoly District Gazetteer, pp 117 to 119 The Trichinopoly Reddis are represented by the Pōkanātis and Pantas. The Pōkanātis are extremely rare in the Bālāghāt tracts of Salem District, and their alternative name Pongala Reddis is said to be unknown

⁴ For details regarding the customs of the Kūpus and allied castes see Trichinopoly District Gazetteer, p 117, North Arcot Manual, Vol 1, pp 214-7, Caste, and Tribes, Vol III, pp 222-47

⁵ Vide the legend recorded in North Arcot Manual, Vol. I, p 215.

Another variation is that in a desperate battle at Gandi kota almost all the hamman' were destroyed, except a few who took refuge behind a wall or in baskets. Po sibly the Muttu lamina (or Musa Kamma) Balijas, who are found very rarely in Salem Kimmas Taluk, should properly be classed as Lammas In the Baramahat Records Krimmas an divided into two sections, the Musuku Kammas and the Burn kammas

CHAP III SUBLEY OF CA TTS

the general term for hanarest roots is Vakkiliga, or, in its (iii) t anareso Inmilised form Gkkihvan As already stated, the words Vakki her and hang are often int rehangeable, and it is certain that many Vakkiligas have been refurmed as hope especially in Hosar Palak, when no I alkiligas have been neurned at all The Census for 1911 shows 3,075 takinkas, most of them occurring in Dharmapure Inlul 1 he Inklaligas are of immense importance in Mr ore State where the form the back home of the population. Three well marked divisions occur in Salem District -(1) Mora a (2) hunchigh and (3) Gangadikara

The Morisu Vakkilinas derive their name from the ancient Morism Nad, which comprised the eastern districts of Mysore State and the adjoining taluks of Salem and Chittor Di tricts They predominate in Hosar Labik and are the only division represented in Krishnagiri

The Mora in Vaklaligas apparently include several sub castes. among them the Iche rivalu, or finger giving, 3 Val Villens so-called from the custom which compelled every woman of the casto, provious to piercing the ears of her oldest daughter as a preliminary to betrethal,6 to have the last joints of the rin, and

¹ Vide L elecand Tales Vol III ; De

[&]quot; hide ho th freet Ma ual hal I 1 210 For Gunds lota a or bore 1 16 foot note 5 av lerdaganti k jus

^{*} Their chief seitlement are at Lelda ballar an i Sadiyalam (Aclit a palle taraf) in Hosar and at Made palli in Krisl nageri Talul

Vide ESM No XI Merasi Olkalu 1 5

⁸ Or Beral kodu a (han) for the fager Living Vakkiligas comprise both Telugu and kanarese sub section who it is sail interma ry

According to Buchs an (quoted n Castes and Trabes Vol 1 ; 75) Abl 6 Dubo's (Re du Manners and Cu toms 1897 p 15) Mr L Rico (Misore Gazetteer Vol 1 p 30) and L SM No XV 1 10 Able Dubes however says two joints in eacl finger are loppe I off Other autho in a fe g. M dras Cer at a Peport 1891 & D M Vol. I p 184) connect the Inger give z with the birth of a grandchild Mr Le Fann writes a hen a gran lel ild is born a a family the eldest son of the grandfatter with his wife all car at the tem le for the ceremony of boring the child sear and there the woman has the last two joints of the third and fourth fagere of ler right land chopped off It does not signify whether the father of the first grandchild born be the oldest son or not as many case it is the wife of the ellest sen who has to undergo the ratifation

CHAP III
SURVEY OF
CASTES
Vakkiligas

little fingers of her right hand chopped off by the village blacksmith's chisel, as a sacrifice to the caste-god Bandi-Devaru 1 (the "Cart God"), who is by some identified with Siva. The legendary origin of this curious custom is as follows -" When the demon Bhasmasura had obtained the power of reducing everything he touched to ashes by severe tapas, he wished to test his power first on god Siva, the donor himself The derty fled from the demon and hid himself in the finit of a creeper, which to this day resembles a linga in appearance. The demon who was pursuing the god, suddenly losing sight of the latter, asked a Morasu man who was ploughing in the fields there, in which direction the fugitive had escaped The man of the plough wished to evade the wrath of both the mighty parties and while saying he had not observed, pointed with his fingers to the creeper on the hedge which had sheltered the flering god Just in the nick of time Vishnu came to the help of his brother in the shape of a lovely The Rakshasa became enamoured of her, and maiden, Möhini like a fool, forgetting the fatal virtue that his bare touch had been endowed with, he was luied by the damsel to place his hand on his own head, and was immediately reduced to a heap of ashes Siva now triumphant was about to punish the treacherous rustic with the loss of his erring finger, but his wife, who had carried his food, begged haid that the deprivation would render him unfit to do his field work and offered two fingers of heis for one of her husband"2 The practice is now obsolete, having been stopped by the Mysore Government, and the women now content themselves with "putting on a gold or silver finger-stall or thimble, which is pulled off instead of the finger itself" 3

Kunchiga Vakkılıgas occur both in Hosūr and Dhaimapuri Taluks 4

Gangadıkāra Vakkılıgas derive them name from the ancient country of Gangavādi. Denkanı-kōta and Tagattı are the head-quarters of two Nāds or Gadis, each under its own Nāttu-Kanundan, but they are most numerous in Dhamapuri Taluk, where they outnumber the other divisions of Vakkılığas. The name Gangadıkāra, however, is not in general use in the taluk most of the members of the community calling themselves Laddaguri

¹ The finger-giving Vakkiligas are also known as Bandi Vakkiligas. In Baramahal Records they are described as Bandi Vellallu

² ESM, No XV, p S Similar legends in endless variety are given in other authorities, e.g., Baramahal Records, III, p 109, Castes and Tribes, loc oit, etc

³ Mysore Gazetteer, Vol. I, p 230

Eg. Gummalapuram in Hosur, Biliyanur and Erappalli in Dharmapuri

⁵ They are numerous in Mysore, Hassan and Bangalore Districts of Mysore State

Valkiligas and they appear to form a separate endogamous group di tinguished from the Gangadilaris proper la the fact that their womenfoll are strict regetarians. They are to be found in the villages of boni halli Donnakutta halli, Ajjampatti Banijagara halli in Pennagaram Davision The significance of the name Laddulin is not clear !

CHAP III SURVEY OF CARTES \ akkiligns

In addition to the oboxe, a settlement of Musuku Vakkingas exists in fora pulli Agraharum, and a community of Disiri Valki light at Jekkeri both in Hosar Inlik Whether the e are true sub-en tes is nucortain. A section I nown as Anchal ara Vakkilight is said to occur in Anlapambidi 1 rra palli. Adamar and other villages south of Penna arun

the Past and Cast & (61716) ar represented by the Tamil ( ) instoral Idamans (21 19 1) the Telugu Golfas (9 086) and the humbrs Caster (33 965) who speed both Teln_u and honorese. The Idniyans and Gollas tend cattle the kurnbas been and gords. The Idan yans are strongest in Attor (7 000) Litankarn and Kri hingiri the Gollas in Hosar Dharmapuri Omalar and Attar, the Kurn bas in Hosar (15,000) Dharmapari (7,300) Krishnagiri (6,600), Uttaul arai (2,700) very few indeed occurring in the Talaghat This distribution of the Pastoral Caste shows clearly that grazing is of far greater importance in the Hala hat and Baramahal than in the comparatively poorly wooded Tala hat

The Kurubas or Lurumbars as they are sometimes called, hurnbas are classed as Urn Lurubas and hadu hurubas, or Town Lurubas and Country Kurubas 1 those in Salem District belong to the former group and most of them speak Kanarese the Ura Kuru has are divided into three clearly defined subjected (1) Hosa (uew), also called Halu (milk) or Hatti (cotton) hurubas, who use a marriage lanl anam of cotton, (2) the Hale (old) also called Kambli (bianket) Unne (wool) er Jadi kurubas whoso kanl anam

I the Laddigiri lattil & a tate that Laddly rice a sillage omewhere near tle Tungabl dr: in Bellary or hurr ool D strict Mr F 8 Lloyd Collector of hurnool writes illero is a small and rather i agn ficant villige called I addig ri on the H ndri a tributa y f the Tungabl adra It is about O miles from the Tungabhadra steel! The nea est r lang station is Veldu the 8 or 10 miles of

^{*} The Census figures cannot be reled on for the 11 syans slow an increase of 68 i (nearly 50 per cent) on the fgar a for 1001 which is impossible especially as the 1901 fgures include Tiruppatter and Namakkal while He 1911 figures do not Obviously many Golles or Lurabas or both must have be n returned as Idaiyans by It mil steaking enumerators

For a d scription of the Ida jams see Mad ra District G zetteer p 96 Castes and Tribe Vol II p 3 2 and the authorities quoted in Census Peport 1901 Parl I p 1 Among the sub castes given in Castes and Tribes both Gollas and Kurubas l avo been includ d

bor the legends of the rerigin s o ESM he I huruba pp -3

CHAP III
SURVEY OF
CASTES

Knubas

is of white, black and yellow wool, and (3) the Andē Kurubas, whose hankanam is of cotton and wool mixed. Males of these three groups may interdine. The Old Kurubas weave hambles, the New Kurubas tend sheep, the Andē Kurubas consider themselves superior to both, claim to have been a warrior caste and call themselves Andē-Ravuts. Kurubas tormed an important fighting element in the armies of Haidar Ali and of the Ankusagiri Poligārs, and several fiefs of military origin still remain in the possession of Inamdars of the Andē sub-caste. Their favourite caste title is Nāyaka

All three divisions are split into exogamous clans called Kulas 1 The following Kulas are reported in Salem District, for the "New" Kurubas, Dēva-kulam, All-kulam (according to Mi Nanjundayya, A11 = Bauhima racemosa) Pīsa-kulam, Mādē-kulam. Sangını-kulam, Sanna-kulam, Rājā-kulam, for "Old" Kurubas, Pottu-kulam, Basırı-kulam, Gaudı-kulam, Hēgē-kulam, Aıasukulam, Sangama-kulam, Āla-marattu-kulam It would seem that some of these names are not confined to one sub-caste proportion of them are names of plants, and the clan so named observe a quasi-totomistic reverence for the plants after which The Sanku-kulam clan of the Andē Kurubas is they are called so named from the Chank shell (Turbinella pyrum), and it is said that the members of this clan may not use the Chanks as a feeding bottle for their babies, a use to which the shell is put through out South India

The "Old" Kurubas distinguish themselves as belonging to the Ballāla-Rāyan-Vamsam and the Bījjala-Rāyan-Vamsam The "New" Kurubas are divided into three groups, named after three week days, Monday, Thursday, and Sunday Kurubas Yet another distinction exists, which is said to be common to all three sub-castes, namely, the Maduve-Sālu or offspring of regular marriage, the Kūdike-Sālu or offspring of informal marriage, and the Basavi-Sālu or offspring of unmarried girls Exogamous clans are said to equal in number the grains in four seers of paddy

The Guru of the Andē Kurubas is a Lingāyat, and the men of certain clans who exercise priestly functions among them wear a lingam round their neck and abstain from flesh and alcohol. The Lingāyat influence in the caste is, in fact, strong. At the same time the Andē and "Old" Kurubas employ Biahman purōhits at weddings and funerals, but the "New" Kurubas content themselves with purōhits of their own caste.

² ESM, No 1, p 5

¹ M1 H V Nanjunday 3 a in ESM gives a list of 111 Kulas.

Males over tall act to tall all Arian the New Cold in humi a mension win et il sull' le' lasti con il rel invit is Off heralan mer or flee lerlaif man alls mental al. de " and efter estent its ar hil tel to Fem a I fant til roum mer tlandarle line tel tilli ner the liens and under the army to as la r lit i the wax with puller to errope a fill at least to be the compatible to confidence to confidence for the first term in a win The benefit the fer a lease of eller as to f any eter there may harm me cast the ares co arlr twalk traffic 1

The till hereby becomes seen antice would be talt lies best less best with a second management and best less as the term of the till best less as the first less than the second to the till best less than the second to the till best less than the second to the second t es ar fel a lea rolle hardle and a war for teft he enolman the same to a smooth feet les ter all when thee ir a rect lette fait a sol to the early with encled but dr dilnet remeditect i fer fr elected a little legal alected the little cla rate on ther leads. The pers of I prinfel, or I so need the enths of mira a thell or falls lett. Let bedere unload chantle evolution of the nest rec 1 Nonunal + enfect is chent a the fitted. The framest of Irien eoro at hely, is a hita the who shalls have er ked them and who rates that the are somed time to of frol high amble for the autoleer annall the pentile have taken re me arlfortly days the first litel en wilk alice At the fext therefore ell militarine at remit chesters but drink no ling resiller, excite the outhor particular God to grant th major protestar

The Gollas the great Telupuers cofeattle gray to runk high Gits in the sor al a ale though circon ly enough that do not employ Bribman jurelite Her sometimes call themselves ladares and claim kin hip with the ladays density of Devanir. One s eti n of the caste, known n. Pilka a or Hokkusa Gollas, has given up the therting and taken to guarding treasur as an here litary occupation house the treasure a counts who are entry ted with lifting energing and preling bullion are officially known as Gollas, though they do not neces arily belong to the Golla c ste Gollas may me s with Natians Karl olars, Vellan Clettis and Haruts but not with Pallis or Tottiyans | The Salem

CHAP III
SURVEY OF
CASTES
Gollas

Gollas trace their origin to Gooty, and a quaint story, is told to explain their migration thence. When the Gollas were settled at Gooty one of the ruling sovereigns (a Nawab, tradition calls him) fell in love with a Golla maid and sought her hand in mainage Refusal spelt ruin, and the panic-stricken Gollas consented to the match. A time and place for the wedding was fixed, and a marriage pandal crected. But when, on the wedding day, the Nawab arrived at the bride's house, he found the pandal deserted, save for a dog diessed up in girl's clothes, the Gollas had quitted his kingdom to a man

The caste exhibits an extraordinary variety of sub-divisions, the exact correlation of which is far from clear 2 No less than eight endogamous groups are reported for Salom District alone, namely, (1) Gūtı (Gooty), (2) Kaına (Carnatic), (3) Tūmātı, (4) Manthai (sheep or cattle-pen), (5) Doddi (hut), (6) Sana, (7) Akalu, (8) Mondi The caste is also said to be sub-divided into seven gotras, most of them associated with plant totems, viz, (1) Māmanthila-vādu, who ievere the mavalinga tree, (2) Siru-pūvaluvâdu, worshipping the neringi plant, (3) Püchanthila-vâdu, a section in which black beads and black cloths are forbidden, (4) Vaninthila-vadu, (5) Ariyanthila-vadu, who honour the atti tree, (6) Pulavanthila-vadu, who may neither cut not burn the pulam tree, and (7) Bangāiu-vādu (gold) All the members of the first four of these gotias are looked on as  $d\bar{a}y\bar{a}dis$  and are not allowed to intermairy The same theory holds good for the last three gotias Thus a man belonging to the first batch of gotras must choose his bride from the second batch, and vice versa

(3) Fishermen The fishing castes are represented by the Tamil Sembadavans (7,393) and Telugu Bestas (735) Probably a few Kanarese Toreyas should be included among one or other of these heads, as they numbered 1,852 in 1901 About half the Sembadavans occur in Triuchengodu Taluk, the rest being distributed evenly throughout the District The Bestas are confined to Hosūr Taluk ¹

Sembada-

The chief settlement of Sembadavans is at Edappadi, where they have to some extent abandoned their ancestral occupation as

1 A similar story is told of the other castes, e.g., the Morasa Vakkingas (ESM, No AV, p 3), Bill Chettis (Castes and Tribes, Vol I, p 213)

² According to ESM, No XIV, Gollas (exclusive of the Kūdu-Gollas) are divided into three sub-castes (1) Uru, (2) Ketta Hatti, and (3) Maddina. In ESM, No XX, however, eight other sub-castes are specified. In Buramahal Records, 111, p. 135, twelve sub-castes are named.

³ Only the last of these clan names is given in ESM, or Castes and Tribes and the lists given in those two works are also mutually exclusive

An excellent account of the Bestas is given in L.S.M., No. V., of Castes and Triles, Vol. 1, p. 215

CHAP III
SURVEY OF
CASTES

Vēdais and Bēdas 8,077 and the Bēdas *nil* Apparently there has been some confusion between the Bēdas and Vēdans, and also between the Bēda Bōyas and the Odda Bōyas (see s v Odde, p 187) ¹

Both Vēdars and Bēdas come of the same stock and trace their descent to Vālmīki, who is identified with the author of the Rāmāyana Vālmīki, it is said, was the illegitimate son of a Brahman by a Vēdar woman and adopted the profession of highwayman. One day Rāmā 2 appeared to the bandit, convinced him of the sinfulness of his life, and converted him to probity. The reformed robber had twelve sons, who were the ancestors of both Vēdars and Bēdas. Another eponymous here, who figures prominently in Vēdar tradition and custom, is one Kannayya or Kannappa, who is identified by some with one Kannappa Nāyānar, one of the sixty-three Sarvite saints, a tradition which seems to connect them with the Ambalakārans and Valaryans of Tanjore and Trichinopoly 3

Both Vēdars and Bēdas were originally fighting castes, who spread southwards with the armies of Vijayanagar. On the downfall of Vijayanagar many of their chieftrins established themselves as independent Poligārs, in fact the Vēdar dynasty of the Kangundi Zamindars still preserves a shadow of authority over the Vēdars of the eastern Balaghāt and Bāramahāl, as well as on the Javādi hills of Tiruppattūr. Bēdas formed the pick of Haidar Ali's army, and several families of these cousin-castes still enjoy Umbilikkai māniyams (see Vol II, p. 54) granted to them

by former Poligais as guardians of the Ghats 1

(5) Traders

The most important trading castes are the Balijas, who number 47,270, and include many communities that would more correctly be described as agricultural or inflicting, and the Chettis, who number 33,636. The word "Chetti" is used as a general term for trader, and covers a multitude of castes. In a more limited sense the term is applied to a group of sub-castes which all claim to be Varsyas. Of these the most important are the Kömati Varsyas and next to them is the caste group of the Nagarattu Chettis. Of the non-Varsya merchants who call themselves Chettis the

p il inquin-be irors

¹ In 1901 Boyas + Bedas - 12,138, In 1911 Boyas + Vedans = 12,179

The title Boyas as used by Oddes, and Bestas, as well as by a Telugue eiste of

Triber, Vol. 1, p. 189), for there is, is usual, an infinite variety in the details of the legend

^{*} See Go to and Tribes, Vol. VII, p. 332, and E.S.M., No. III, p. 2, of Irichia apple Dietrict Gazeticer, pp. 105 and 114

⁴ I.g. Krishnapp -Ausam-Pedar and Batim dugi in Beritai Pilayam, etil Anlicogni-Koffar in Sulagiri

^{2 °} Clotti " 12,511, " Komati " 11,615, "Jinappan" 2,516, total 33,636

most important a c the Janappars. The Natin 15ttai Chettis of CHAI III Deva kuttar are very run, in Salem District 1. Oth r castes beautr or which adopt the term "Chetti" are the Vanivar (oil press to who appear to bear som affinity to the Nagaratta Chetti; (p. 183) Trater the Shinars (toldr drawers), the D saugas (measors) the langt vats, the Ollars of Attor (Olda Chetta), the Polters of Pennaga ram Division (he a Chetti) and the Seauli adalsans. Desive Chefti is the title of the Balia who presides over the Lighteen Right floud Costes

The Könntis trace their origin to Asodhan 711 families it is Komati

said, migrated to Pennkon la where a king called Vishing Vandhana fell in lov with a beautiful cirl of the casto named Varavialia The hometic derenct refuse Vi han Var Benna reoffer of marriage but on the appointed day the maid her parents and a married couple from each of 102 family a minolated themselves on a funeral p re The a 102 families or a lentified as the y for 12 groups into which the Kometi, are now divided, the remember 512 forming the Name attn Chatter and allied easter. Per and I cante having thus proved the lane of the east. Providence ordain d thenceforth that no homest and should be beautiful. Assistants is non norshipped as the tutelary goldess of the caste under the name Kanyal's param start and is reparted as an incarnation of Pirvati 1 The Louisia rank high in the second scale and stremously live up to their claim to be true laissas. It is currans however, that, though their right to wear the energd thread is and puted very few or to will accept water at their hands or take food in their houses! In some mysterious was they are connected with the Madu as and are sometimes called. Muldas Madigate . Their caste panel agate are of the Telm n type presided over by a Oliette and a Leganan Appeals to to Brahman Curus cutitled Bhistaracharyas of whom there are several families each with its own territorial purishetion. Some Romatis are Saivites and some Varsbuavites but sect is no bar to intermarriage. In their customs, though the Vedic ritual is not

CASTE

I born I scripto n of these famous so kness to M & a Diet set Gazett r

p J) ² One of the families is said to have become extinct at the great holocaust. He last sur Ivin pair lasing pers lelon the tyre Alist of the 101 gt a groups is given on 1 p 3- to 11 L SM No 11 | fact group las it appropri to Reli on the at boy of Bral a min gote a lut sev ral of these groups contain more than me xo am us clan a d es h e t a lears the name of a live platter grain the u c of which is laboued by the members of the got a

² There are several varients of the story a oFS V No Mil t

According to ESW No VI only Beday Madigs and I omehas will eat in a Lomatliou

⁵ See Cartes and Tribes Vol III 11 d B1

CHAP III.
SURVEY OF
CASTES

Komatıs

Nagarattu Chettis employed, they closely follow the Brahmanic model, while they observe in addition a multitude of Dravidian rites Flesh-eating, adult mairiage, widow re-marriage, divorce, etc., are rigorously eschewed, and annual srāddhas are observed, as well as monthly ceremonies during the first year of mourning Exchange of daughters in marriage between two families is prohibited, and mēnarīham is enforced with a strictness that is proverbial ²

The Nagarattu Chettis, like the Kōmatis, claim to have migrated from the ancient City of Ayōdhya (Oudh),³ and they are said to be descended from the 612 families of Penukonda who did not join with the 102 Kōmati families in Vāsavāmba's immolation Nagarattus are strict vegetarians and wear the sacred thread Some of them are Saivites, and some are Vaishnavas. They are divided ⁴ into Tamil, Telugii and Kanarese sections, and difference of language is a bar to intermailiage.

The term "Nagarattu '18 applied to most of the non-Kōmati Chettis of Hosūr and Krishnagiri Taluks, it also occurs in Salem, Ōmalūr, Triuchengōdu and Āttūr The Nagarattu Chettis of Hosūr are said to speak Kanarese, but elsewhere Tamil is thoir predominant house language The term Bēri Chetti, according to the Baramahal Records, is applied to the Telugu section of the Nagarattu Chettis, but in Krishnagiri and Dharmapuri Taluks, where they occur, they are reported to speak Tamil. A section known as Nerkāra Chettis (ghee men) is numerous in Triuchengōdu, and occurs also in Salem and Ōmalūr (Aranganūr), they speak Tamil and are described as a division of the Nagarattu Chettis

^{1 &}quot;There should be no turning back of the creeper" as they say, that is, when a girl has married into a family, the latter cannot give a girl in marriage to that girl's family even afterwards (E S M, No VI, p S)

² Kömati-Mēnarīkam is "a proverbial expression to denote a relation that cannot be escaped or evaded" (ESM, loc cit)

³ Hence their name Nagarattu, men of the city (Ayodhya-Nagaram)

⁴ The following sub divisions are reported (1) Sivuchui Nagarattus, (2) Emmalada Nagarattus, (3) Ben Nigarattus, (4) Namadhan Nigarattus, (5) Kagur Nagarattus The Sivachan and Emmaladu Nagarattus wear the lingam, the other three divisions are Vaishingus

⁵ Their chief settlements are at Hosūi, Būgalūi, Krisnnagiri and Kūveripatnam

⁶ The exact relationship between the Böri Chettis and the Nagarattu Chettis is not clear. The Böri Chettis are said to be distinct from the Böri Nagarattus referred to in tootnote 4, though in the Tamil districts Böri Nagarattus are commonly called Böri Chettis. Most Böri Chettis profess to be vigetarians, but the rule is not everywhere observed. In Trichinopoly, Tanjore, and Pudu-löttar they speak famil, in Chittori and Arcot, Telign. Three divisions are reported (a) Samarapurattar, (b) Molagn-mari, (c) Mäman-täh katti, the list named taking their name from a custom that requires a girl's maternal (māman) uncle to the a prenuptial tāls (cf. the tāls kettu-kalyānam of Malabar, Malabar District Gazetteer, p. 173)

^{7 (}t the Neti Komatis of Shimoga, IS M, No. VI, p. 5

CITAL III

SIRTEY P ( 4 TF

It ri CL 11i

who trade in place Certain Neil Tra Chettis of Hosar Talub however speak Kanar o Shakira (h tits (cloth men) are found in Hosar, Dharmapan and Attar! In Hosar they speak Kanarese in Dharmapuri Islugii in Attur Pamil Nalkara Chittis (the admen), otherwise call of Vellan Chettis occur in Dharmapuri and is all the Tala hit labiks are described as Nagarattu Chettis who sell trist (rul) Sal in they call themselves Bho Vaissas. They are said to wear no sunul Pattars are report I to be a subser to of the Vellan Chettie who wearn lingui on the neck or on the right arm Soliva Chettis are common in Tiru hen shi and also ever in the other Infally Toluke and in Dhaimajuri Acharajakkam and Toursm Latti Chett sam found in Liruchengishi Taliik but ar not common the former take their name from their chief ettle m ute at Acharn sklam in Madurintal ain Taluk, Chip, leput Di rict Kasul I vra Che tis (eem men) are common in Dharma puri and are also found in Attar Tiruchengolu and Salem they are de cribed as Negaratta Chettis who exchange come In Salem Taluk there are a few so-call d I numeriadim (twelfth) Chettis who devete one-twelfth of their meeme to the god of Ratnagiri, huhttalar Islah, Irichmopoly District

Most if not all of the communities above enumerated appear to belong to the Nagaratta caste group and there is reason to believe that they are true subserves, based on territorial or occupation il di finctions Most of them acknowledge the supremacy of a Gurn entitled Dharma Switcher re thing at Serminge in Bhasam Talak, Combatore District, and many of them call themselves

Dharmn Sisachar Vaissas

The Janappars (9 510) are most numerous in the three Bira Janappars mahal Taluks of Dharmapuri (3 189) Arishmaniri (2 129) and Uttankarai (1 094) there are a few in Hosar Salem and Omalar but they do not occur in Attor or Liruchengodn Harar is their chief settlement They acknowledge Ayyangur Gurus at Tora palli (flosor) Reya kota and hetinda patti (near Vanijambidi) Their name is said to be derived from the word janappu (= hemp) the cultivation of hemp and its conversion into gunny bigs being the hereditary occupation of their foreinthers Some members of the caste, living near Kari mangalam and in Kondayana halli near Solappidi, still follow the micestral industry but most of

¹ hel ang latt falt Diarm p ri Adar at kott l I u lupet

[&]quot;Fh i dia vaklon; lais m Araisumpalis hoalaya salls h tu vala all is ther inisk I engaged is Omalar and s the vicinity of Tirnel n wlu

henkan ju m A an antir si Hettanëri

⁴ Trich 1 opoly D strict Gazetteer 1 282

178 SALEY

CHAP III
SLEVEL OF
COSTES
Janappare

the easte have abandoned it in favour of trade and money-lending These now call themselves Telungas, Telugu being their house language. The cattle trade of the District is almost entirely in their hands (v. p. 280). Then customs follow the Telugu type. They worship Pārvati under the name of Duiga, and Ankāl-amman is regarded as a special patroness of the easte. They are divided into 24 clans.

Br11 19

The Balijas represent the Telugu military and trading element in the District, being evenly distributed throughout the Talaghāt and Bāramahāl, and totalling over 10,000 in Hosūr In the Tamil country they are usually called Kavarais or Vadugars (Northerners) They are popularly classed as (A)1 Kota Balijas who are military in origin and claim kinship with the Emperois and Viceroys of Vijayanagar and the Kandyan Dynasty, and (B) Pētā Balijas, who are traders. Then easte title is Nayudu or, as it is more familiarly spelt, Naidu of them are prosperous merchants and landowners, others attain distinction in the higher ranks of Government service; they provide the Aimy, the Police and the peons establishments of Government Offices with some of their best recruits largest settlements ocem in towns and villages such as Sankeridrug, Salem Attu and Perumbalai, that were held by garrisons under the suverainty of the Vijavanagar or Madura Dynasties

Sub-eastes among the Bahjas are not easily demarcated. As befits an immigrant and videly scattered race that prides itself in the purity of the blood, the general law of endogamy is narrowed down to the condition precedent to all marriage contracts, that between the contracting families the existence of a previous matrimental alliance must be proved, this rule being of course subject to the exagamous principle that the house-names (intervible) of bride and bridegroom must differ. Thus the circle is thin which a man may choose his bride is limited, within the sub-caste to families that house names which have previously

CHAP III

SURVEY OF CARTES

All these three sections appear to be true sub-costes, they interdine, but may not intermarry, and all ocknowledge a Vaishnavito Brilman Guru at Tirul kosilur 1 m South Arcot Of the other sections known in the District the Eukamanchi Balijas are said Balijas to occur rarely in Krishnogui, and two sections known os Fluttuklarar and Oppanalkarar ore reported from Omalar these are true Balus and each section is said to be endogamous Pagadala (coral) Haligas occur rarely in the Inlachat accounts vary as to whether they form a true sub-caste, or whether Pocadala is merely a hou e-name , in Attor they are called Kammas Ino olscure sections in Hosar lalul, luonn as Vengaya Vadugar and Puhyambu Vadugar, are said to abstain from the flesh of costs, though they are allowed to cat sheep The terms Ralla (gem stones), Pasa (beads) Perilo (salt) and Tota (garden) sometimes applied to Baligas are reported to be mere occupational terms which do not indicate true sub castes. Tho Golla Balijas are probably Gollas (q v ) who call themselves Naidus, the Kamma Balijas are perhaps to be identified with the Kammas (q v p 166) and I mga Halija or Swachar kayarai appears to be a popular term for Lanarese Linguats The Musuku Ilalias are so called because their women cover their heads when they leave their homes (musul 4 = veil) Their enstems re emble closely those of the Gamin Bilings

The cultoms of the Balijas vary in different places employ Brahman purchite and formerly recognised the authority of the D says Chetts, who was of Baliga easte but their easte polity has suffered disintegration. Their marriage on toms are of the Ichiga type

The Industrial castes may conveniently be grouped as (1) (6) Industria Weavers (89,87t), (n) Oil pres ers (15,82), (m) Foldy-drawers (45 282), (iv) Potters (13,384) (v) Salt Workers (t 210), (vi) Mat makers (3,201), and (vii) Articans (32,688)

Of the Industrial castes the Weavers are by far the most w Weavers important The strongest numerically are (1) the Tanul Katkol ars (11,291) Next to them come (2) the Dovangas or Jodars (32,497) who include both Telur n and Kanarese sections, though unfortunately in the Consus Returns they are only shown under one head The Telugu (3) Siles (6 516), and (4) Togatas, (1 144), are also represented, and lastly (5) the Patnel karans (8.423).

1 Otler m tan s honoure l by the Balijas are at S iperumbadar Srivill puttur brirang m Pulaversand Isravaliur

s by accounts differ widely as to the duration of poll tion on attainment of pute ty childbirth etc

CHAP III
SURVEY OF
CASTES

Kaikolars

or Silk-Weavers of Salem form an important community Several other castes earn a living by weaving, notably the Kanarese Panchamas known as Maggas (see below, p 203), but separate statistics for these are not available

Most of the Kaikolars reside in the Talaghāt (Salem 15,205, Tiruchengōdu 10,981, Ōmalūr 4,682, Āttūr 3,444), but there are a few thousands in the Bāramahāl also According to their own account they are immigrants from Conjeeveram, which city is still the head-quarters of their caste

They claim to be descended from the Nine Heroes (Nava-Vira) created by the God Siva to help Subiahmanya to purge the earth of certain demons whose leader was called Padmāsuia legend is as follows -"The people of the earth, being harassed by certain demons, applied to Siva for help. Siva was enraged against the giants, and sent forth six sparks of fire from his eyes His wife, Pāivati, was frightened, and retired to her chamber and, in so doing, dropped nine beads from her anklets converted the beads into as many females These nine maidens fell in love with Siva, and out of mere love they became pregnant. Pārvati in jealousy cursed them that they might not be delivered The pain-stricken maidens begged Siva to intercede, which he did, and Pārvati relieved them of the curse, and they were delivered of nine sons, each of whom was born with full grown moustaches and a dagger These nine heroes, with Subrahmanya at their head, marched in command of a large force, and destroyed the demons The Kaikolars, or Sengundar, are said to be the descendants of Vīnabāhu,1 one of these heroes After killing the demon the warriors were told by Siva that they should become musicians, and adopt a profession, which would not involve the destruction of injury of any living creature, and, weaving being such a profession, they were trained in it 2"

The Kaikolais are said to be divided into nine sub-castes, but a complete list of these sub-castes is not forthcoming. The Salem Kaikolais belong to the Konga section. Like the Vellālais, the Kaikolais recognise a distinction between Perun-tāli and Siru-tāli, and the Konga Kaikolais belong to the Perun-tāli section. The Kaikolai caste is divided into 72 Nāds, of which the Konga Kaikolais of Salem District recognise seven, viz, (1) Kānchi, (2) Pūvāni, (3) Ēlūr, (4) Araiya, (5) Vanni, (6) Pūndurai,

¹ Viribahu is also said to be a progenitor of the Pariahs

² Census Report, Madias, 1891 The word "Sengundar," (men of the red dagger), is said to refer to the dagger carried by Subrahmanya, and the word  $Km-K\bar{o}l$  is explained in the same way, though a more natural philology would derive it from kar = hand, and  $k\bar{o}l = \text{shuttle}$ 

(7) Salem The administrative divisions it will be noted, bear a close analogy to these of the Nattins Pallans and Konga Vellilars1 The premier Nad is that of kaneln (Conjectoram) where the Mahanattan resides The Pavani Nad (of which Tara mang alam Kackolars is the head quarters) exercises a sort of appellate jurisdiction over the other five Cisto disputes are settled by a committee composed of (1) a Perisa tanalkaran (2) a Auttinmaikkiran (3) twelve Kariyakkarane and (1) a Sanjude The first two offices are here ditary, the others elective for life tenure. Meetings are consened by the Sangudi The Periya tanaklaran of Mallar is the highest anthority of the Kengu Nads in the District.2 | Kaikolars adopt the easte title Mindali

OHAL III SIRVEY CASTES

Laikolars employ Brahman purchite for parification after childbirth and death but not on attanument of puberty Karkolars are Saivites Subrehmanya under the name of Mutta kumirs snam being the particular patron of the caste as half brother and comrade of the caste and stor Virabilin At Amgalor (see Vol II n 29 a) the cult of Amburanman is specially n soci ated with the caste

The Devangas (commonly called Jedars) are most numerous in Davances Salem Taluk, where their number exceeds 17 000 In Tiruchea godu there are 5 732, in Omalor 4 523 and in Dharmanuri 2 128 but claushere they are comparatively ran Their legendary ? ancsetor is D valan or Devan mn ( body of god'), who was created by Sina at the request of the Dans, and who everthrow five Asuras with the help of the Godde & Chaudesvari (Chammidi), the patron derty of the easte. The blood of the five Asuras was coloured respectively yellow red white green and black and Devalan used ther blood for dyeing thread

The Dovingas of Salem District say they imprated from Hampy the capital of the Vijayanagar I misre, where the spiritual head of the caste still resides and their first settlement was Amarakundi, the capital of the Gatti Mudalij ars and the present head quarters of their headman to whom all appeals against decisions of local panchayats are referred they are divided into two main groups one speaking Lelugu, and the other speaking a cerrupt form of Kanareso These two groups may not intermarry and appear to be true sub castes 1 their claus are exceedingly

¹ See pp 144 and 189

² For further deta is regarding casto organisation see C stes and Trabes

For the legend see Castes and Tribes Vol II p 155 1 B ramah ! Records Section III p 179

^{*} The Dava gas of Salem I on ever will not intermarry with their fellow caste men in Omalar Bi v us or Fl mpillus (w st of Kanja mala )

182

CHAP III
SURVE, OF
CASTES

numerous. For the settlement of caste disputes they are divided into groups known as pangalams, presided over by a Chetti (Settik-kāran), who is assisted by one or more deputies called Pettan The Dēvāngus employ Brahman pur öhits and have adopted many Brahmanic customs, especially in connection with marriage

Salr-

Of the 6 500 odd Sālēs², nearly three-fourths occur in Salem Taluk, the rest being scattered throughout the District Most of the Salem Sālēs are Padma-Sālēs They trace their descent to Bhavāni Rishi, who is worshipped as their patron deity, and who was created by the Rishi Mārkanda from a ball of fire Their customs bear a close resemblance to those of the Dēvangas

Prinul-

The silk-weavers popularly known as **Patnülkārans** are immigrants from Gujarat, and eall themselves Saurāshtia Biahmans. The community is virtually confined to Salem City. Their fair reddish complexion, unlike anything Dravidian, stamps them as notherners. Consistently with their Biahmanie traditions they wear the  $p\bar{n}n\bar{n}l$ , and their women-folk carry their water-vessels on the hip, and never on the head?

in) Oil-

Tamil oil-pressers are known as Väniyars. Telugu oil-pressers as Gänidas, and Kanarese oil-pressers as Gänigas. The Väniyars (13,689) are distributed throughout the District, but are markedly stronger in the Bäramahäl taluks than elsewhere. The Gändlas (2,138) are confined mostly to Hosūr and Dharmapuri Taluks. No Gänigas have been shown in the Census figures for 1911, but it is probable that they have been included among the Väniyars and Gändlas, as there were 256 Gänigas returned in the previous Census.

Vata in

The Tamil Vāniyais of Salem District belong entirely to the Irandu-māttu, or Inattai-chel kān, section, so-called because they

Joko two bulled s to their mill They are a leading easte of the Left Hand Laction In common with the Berr Chettis, with whom they appear to have some connection, they reverence as Gurus Dharma Smacharna of Nermipet in Bhartin Inlul and Vaniyars Gnana Smacharva of Mullandram in Arm Jaghir Unlike some Berr Chettis, however, they do not abstain from flesh homatis they are recarded with aversion by other castes, and to meet a Vanivan is believed to bring bad lack. They claim to be Valeras and wear the sacred thread. They employ Brahman purchits practice infant inarriage prohibit re marriage of widows and usually burn their dead. They call themselves by to Vaga rattire (people of the city of light) and their ciste title is Chetti They are an enterprising community and many of them, notably in Dharmaouri have abandoned their ancestral occupation in favour of trade and money lending and have a hiered great success

CHAP III SURVEY OF CASTER

The Telugu Gandlas are almost entirely of the Outs erudu Con llas or Ottas chekkan, section using only one bull to a mill trast to the Lamil ' two hell" Vamyars they are attached to the Right Hand Taction Generally they are less wealthy and less enterprising than the Namivars, but in a few localities such as Karı maugalanı and Buddı Reddı pattı, they have taken to trale with success. They claim to be superior to the Vanivars. and will not dine with them

The foldy Drawers include (1) the Lamil Shinter (12,690) and (2) the Telugu Idigas (2,185 and (3) Gamallas (202) The Shinter are widely discributed throughout both the Palaghat and the Biramahal, but three fourths of their total number are to be found in the two Talul's of Tiruchen, idu (nearly 20 000) and Salem (over 10,000) Idias are confined to Hosar, Krishna giri and Dharmapuri Faluks, and Gemalias to Hosar

(m) Indly

The Salem Shanars (called also Marameria or Tree Clim bers) are divided into two endogamous groups the Konga Shanars hoing descended from the first wife and the Kalyana Shanars from the second wife of a certain Mappan whose name is lost

Shan re

¹ They also occur at Belar Pt.api ar and Nor at paparam in Attar and at Kum raswami patti in Salem Municipal Ilmits

^{*} For an extanstive account of the Idigas a e PSM No XVIII

^{*} Konga Slan ra are to be found in 11 mara jatti and Panangatta al amlet of Malla samudram; kattı palaiyam n lamlet of Mimuudi Kuttampillaiyam and Timmi i alaiyam I amlets of Karamenur Kalyana Si an re occur in Kuttam palaryam S mbam palaryam also a hamlet of karamanar Pular odu a Mitta village south of Malia samudram kalyani and Pala Julalyam in Rusipuram Firks and kachi palli in Sankari Firks

OHAP III.
SURVEY OF
CASTES
Shānārs

Each of these groups is divided into six territorial Karais 1 which are mutually exogamous, like the divisions of the Nāttāns and Pallans (pp 144 and 189) Caste disputes are settled in panchāyat, against whose decision there is no provision for appeal, the authority of the panchāyat is waning, and the maximum penalty they can inflict is said to be Rs 2

(iv) Potters.

Tamil Potters are known as Kusavans, Telugu Potters as Kummaras, and Kanarese Potters ² as Kumbāras The Kusavans number 12,775, and are distributed fairly evenly throughout the District The Kummaras (609) are confined to Hosūr Taluk The Kumbāras, like the Gānigas, are ignored in the Census of 1911, but are probably included in one or both of the other classes as 452 were returned for the District in 1901 Kusavans and Kumbāras do not intermarry or "interdine"

The Potters are an essential element in every village community, they are the traditional bone-setters of the village, they often officiate as priests to the village deities, and in connection with mairiage ceremonies they have important duties to perform Yet little is known of their customs and social organisation, which afford a promising field for future investigation. They belong to the Right Hand Faction and employ their own punohits. It is said they put on the sacred thread on marriage occasions

The Salt workers include the Tamil Uppiliyans (3,927) and the Telugu Upparas (283), Most of the former are to be found

in the Taluks of Tiruchengodu and Salem, of the latter in Hosūr

The Uppiliyans of Salem District claim to be immigrants from a hill called Kappiyangiri or Kappangiri in "the north" "They were created by Siva from drops of sweat that fell from his forehead" 4 Their title is Nāyakkar Nine clans are reported, (1) Siru-kulingiyān, (2) Pūdampalliyān, (3) Idaiyāttān, (4) Todiyattān, (5) Nangavaiattān, (6) Parutti-palli Peniya-vīttukkāran,

(v) Salt workers

Uppiliy ans

^{1 (1)} Elūr, (2) Kaiumanūr, a Mitta viliage south of Malia-samudiam, (3) Maiapāiai, a Mitta village south of Kaiungul-patti, (4) Pūnduiai, (5) Māramangalam (Ōmalūi Taluk) and (6) Murungavelam The villages of Aval-Pūnduiai and Tuyyam-Pūnduiai in Eiode Taluk still contain laige settlements of Shānārs

² For Potters see Census Report, 1891, paras 502, 503, North Arcot Manual I, p 231, South Canara Manual I, p. 168, Madura District Gazetteer, p 101, Buchanan's Mysore, I, pp 191–312, Castes and Tribes, Vol IV, sub voc Kusavan, Kummaia, Kumbāra

³ Uppara is the Telugu form and Uppara the Kanarese form Writing of the Uppiliyans of Trichinopoly District, Mr Hemingway states that they are divided into three sub-castes by language (1) the Kongas, (2) the Kavarais, (3) the Kanadiyas (Trichinopoly District Gazetteer, pp 115-7)

⁴ For other traditions of origin, see Castes and Tribes, Vol VII, p 230

(7) Vijayaman, alaai Periya vittnkläran, (8) Punduraiyan Chai III (9) Pala to huvan 1 The first three of these claus cannot inter marry among themselve, the fourth and fifth hi ewise form a dayadi group, and also the sixth and seventh | The last two however Uppthysis can intermerry with any of the other groups The panchayat is presided over by a Pattallaran, assisted by a Tottiyathan Both offices are hereditary and the Pattakl arons below, either to the Sira kulumyan Punduranan or Parutti palli claii. Au appeal lies to a Pattenam Chetti who resides at Paramati and who is not an Uppiliyan by caste

SURVEY OF CA TES

The mat making Medaras, or Vedakkarans as they are Makers called among the Tamils, according to the Census of 1911 Medaras numbered only 204 and are confined to the falaks of Hosar and Dharmapuri There is however a large mat maling community in Salem City and it is possible that they were returned as I edakkurans, and that this name in the cour e of tabulating Lot confused with that of some other easte. Their ancestral occu pation is the working of bamboo into mats baskets sieves cridles faus boxes, umbrellas ete " They are usually returned as a Telugu speaking easter but some of those in Salem speak Tamil and in the Mysore country there is an important Kanareso community I auguago as usual, is a bar to intermarriage The Salom Mcdaras call them elves Chetti The Telagus are mostly Vaishnavas and the lamils are Saivites A large number of clans are reported,5 those of Silem including (1) hamkaram (2) lammiucin (3) Potila (1) Ure (5) Vasam (6) Iklam (7) Tama, (8) Mettuku (9) Panthakotta, (10) hangayam (11) Kanjam (12) Kone Casto disputes are settled by a panchayat presided over by a Periya Chetti and a Chinna Chetti whose offices are hereditary and who should be related to each

¹ Cf the list of six patt ms given in Trichinopol j Dist ict G etter page 11 which includes the names Sirok shed Indambil and Pont ra The orthography of s ch trad tionsl costo names as al ays rathe v gue

² Uppiliyans are also distinguished as (1) Methugu Bottu who vear an or hi ary bottu (tale) and (9) Lakelm Bottu wlo wear a bottu ath a f bre of Lak h m ou it Fact of these two divisions is end on one According to the Triefino poly Destr et Ga etteer (p. 117) tl e Tamils ai d Kanare e wear the Lakshmi bottu and the Telegos the ordina y botto

³ The Korayas (see below p 190) also work in bamboo; u hku the Medicas however they manufacture mats f date leaves Medaras split the bamboo from the top or this end down ands horayas and tot from the thick and upwards (ESM No XIX)

Three sob castes are recorded in ESM No XIX viz (1) Gayarigas (2) Pali Mēdars (3) Baudikar Mēdārs

⁶ Sec the list in Castes and Tribes Vol V page 4 which is utterly different from the Salem list Cf also E S.M No XIX p 2

CHAP 111
SURVIY OF CASTLS

(VII) Artificans

other as  $m\bar{a}man$  and  $mach\bar{a}n$ , i.e., one is the uncle of the other. The  $panch\bar{a}yat$  is made up of a senior member from each household. They employ Brahman  $pur\bar{o}hits$ , the  $pur\bar{o}hit$  of the Salem Mēdaras being a Vadagalar Tamil Varshnava

The Aitizans comprise the Tamil Kammālars (30,251), the Telugu Kamsalas (2,437) and the Kanaiese Pānchālas. The latter, like the Gāmgas and Kumbāras, are ignored in the Census of 1911, though they numbered 1,181 in the previous Census Piobably they have been enumerated among the Kammālars or Kamsalas. The Kammālais are distributed throughout the District, and are most numerous in Salem and Thuchengōdu Taluks. The Kamsalas are confined to Hosūr

The Altirans are leaders of the Left Hand Faction, and repudiate the superiority of Brahmans, whom they regard as inferiors and call Go-Biahmans (cow-Brahmans) They maintain that they themselves are the only true Brahmans, and are descended from Visvakarma, the architect of the Gods priestly families call themselves Visva-Brahmans, a title which the whole easte now adopts Their gui us and purohits are drawn exclusively from their own caste. Their caste titles are Asari and Pattar, corresponding to the Brahmanic Āchārya and Bhatta They wear the sacred thread  $(p\bar{u}n\bar{u}l)$  which they usually don on Upāharma day, (Āvani-Avittam, August) when all the twiceborn renew their threads; but some of them observe a regular investiture ceremony (Upanayana) on the Brahman model Their marriage ceremonies, too, closely resemble those of Brahmans, but a bride-price is paid Most of them claim to be vegetarians Saivite Aitizans dispose of their dead by burial in a sitting posture, Vaishnavites by cremation 1 Widows are allowed to retain such of their jewels as adorn the head and neck of the Saivite section, unlike those of other castes, throw the end of their body-cloth over the right shoulder, Vishnavites adhere to the usual custom

Kammālars

Kammālars, Kamsalas and Pānchālas may not intermarry,² but all three linguistic sections are divided into five occupational classes, (1) Goldsmiths (tattān), (2) Brass-workers (kannān), (3) Carpenters (tachan), (4) Stone-masons (kal-tachan) and (5) Blacksmiths (kollan) These five sub-divisions, descendants respectively of the five sons of Visvakarma, are permitted to intermarry, but the

 $^{^{1}\,\}mathrm{See}$  the article in Castes and Tribes, Vol. III, p 106 sq , from which much of the above is extracted

² Each linguistic section contains several sub-castes, for example, the Kam mälars are divided into Chōla, Pāndya and Kongu, the Kamsalas into Muriki-Nād, Pāki-Nād, etc (Castes and Tribes, Vol III, sub voc)

SURVET OF CASTES

goldsmiths, not unnaturally, claim social precedence over the CHAP III rest There is also a tendency for the families in which the priestheed is hereditary to form a separate exclusive sub-coste They are also divided into evogamous clans. Their caste has malars administration is claberately organised. Each of the five occu. pational sub-divisious has its electivo Aullanm ukkaran assisted b, a Langastan These sectional Authannaillurans are subject to the jurisdiction of an Amilia rilla Authannail I aran 1 (head of the ' five houses') who is elected by ropresentative of all five sections 2 There is tondency for these offices to become hereditary the Anthuritta Auttinmaillaran is assisted by four other Panchayaldars, of whom one is usually appointed Juriyaslan An appeal from this panchayat her to a Guru known as Jaya Venkatāchārlu, who presides over a Malam (Vipuri Malam) at haven potuam and this Matam in turn appears to be subordi nate to Brahmay vag in Malam at Pottalar in Cuddapoh District Kammalars are mostly Sarvites, and some of them bave adopted the Vira Saiva faith Their patron deits in Kamakshi The Grama Devatas are also wershipped, but not, it is end with blood Thoy are on amicable terms with Beri Chettis Muhammadans and Pallars a rolationship probably compocted with the political conditions which gave rise to the fend between the Right and Left Hand Factions 3 The Pallars are known as July miliais or "servants of the caste

The Oddars or Natures number 46, 31 and are ovenly (7) Labourers distributed throughout the District The Pallons or ogricultural serfs number 20,183 and occur mostly in the Taluks of Liruchon Lodu ond Salem

The Oddars (Telngu-Odde, Kanarese-Vadda) speak an un Oddars couth dialoct of Telugu and troco their nome to the country of their traditional origin, Orissa They are divided into four groups (1) Kollu (stone), (2) Mannu (carth) (3) Maram (wood) and (4) Uppa (salt) Those of the Kallu (Tolugu Rati) section are workers in stone They claim superiority over the other sections They are more settled in their habits than the Man Oddors and are therefore sometimes known as Ur (village) Oddars as distinct from Bidara (wanderers) Thoy are also called Bandi Oddars, on account of the quaint clumsy buffalo carts in which they carry

² Also called Aunthu Vittu Persya Tun kkaran Asahiya Yejaman Dharmakart etc

The procedure is complex and the final choice is by lot it is described in deta I in C stes and Tribes Vol III pp 103-9 and in Madura District Ga etteer p 99

See p 1 5 footnote

CHAP III
SURVEY OF
CASTES
Oddars

stone 1 Till recently they have enjoyed a viitual monopoly of the quarrying and well-sinking aits in which they are well skilled, and they are able to command a rate of wages double that of the ordinary labourer Most of their earnings, however, they spend on drink, and their standard of living is extremely low The Man-Oddars 2 are in great demand for tank-digging, 1 oad-making and other operations requiring earth-work They are migratory in their habits, shifting their settlements according to the demand for their labour, and forming temporary encampments on the outskirts of towns and villages, or in the vicinity of the work on which they are, for the time being, engaged They live in oneroomed huts made of mats of split bamboo, fixed on a frame-work rounded like the covering of a country cart The Mara-Oddars are comparatively rare, they earn their living by cutting timber and carving wood 3 Uppu Oddars serve as sweepers in Umon towns and villages, and are regarded as out-castes by the other sections The significance of the term Uppu is not clear. The groups above enumerated are ordinarily endogamous, but it is said that if a Man-Oddar turns his hand to stone-work, he is permitted to marry a Kal-Oddar gul They will admit into their caste a Kuruba or Golla, or any one of higher caste than The usual title adopted by Oddars is Boyi Panchāyats are presided over by a Yajamān or Pedda Boyadu, and more serious disputes were formerly referred to a Desay: Balija caste They belong to the Right Hand Chetti of They may eat sheep, goats, pigs, squirels, wild cats, lizards and mice, but not beef Ellamma is their patron deity, and, the victims sacrificed are slain with the thrust of a spear or crow-Custom tormerly prohibited a male Oddar from shaving his head or beard, but this rule is growing obsolete. Their women wear glass bangles on the left arm only, on the right arm they wear brass baugles, or none at all 4 They never wear the avilhat It is considered improper for a woman to take much pilde in her personal appearance Music, flowers, and bhāshinga are not permitted at mairiages Divorce and widow-mairiage are ficely allowed but it is not considered respectable for a woman to change her partner more than eighteen times When a partition takes place, a pregnant woman may claim a share for her unborn

¹ For a description of these carts and the method of quarrying see below, p 278

[&]quot;In Telugn "Manti-Odde" They are also called Bailu ("Maidan") or "Desada" (Country)

³ A new Temple Car at Gangavalli was made recently by Mara-Oddar, but the workmanship is poor

Lor he origin of this custom see Castes and Tribes, Vol V, p. 120.

ohild! An unmarried girl or childless mother is buried without any ceremonies at all Though Oddars represent a low type of civilization, they may draw water from the common village well, and their praximity does not convey pollution They are assum lating their wedding and funeral ceremonies to those of the Balmas

CHAI III SURVEY OF CASTER Oddar

The Pallans on agricultural serf caste of Panuls numbered in 1 illans 1901 as many as 32 516 They are mostly found in the lalaghit and their organization and ensume follow to a great extent the practice of Kongn Velltlars Their name is functially derived from 1 illam (a hollow or low lying ground) as they are specially skilful in wet cultivation. They are percunially at feud with the Parialis and they number among the Lelt Han I Castes They respect Muhammadans as well as the higher Hudu eastes and look down upon Pariahs and Chacklers

I he Pallans of the Kongu Country are organised in no less than 21 Nade, scattered over Salem, Combatore and Irichmopoly of which (1) Puvani (2) Parutti palli (3) I lar (1) Salom (5) Vada karai (Sankaridru, ) and (6) Lusipuram are in Salein District In the first four the title Palakar is in vonce in the fifth Pannadi. and in the last Mappan It will be observed that these Nads are almost identical with the c of the Nattans (see p 141), and they are probably of similar historic interest

Barbers and Washermen (Dhobies) are of paramount impor (8) Memals tanco in overy village The Lamil Barbers or Ambattans number 11.411, the I clugu Maugalas 1 10 > the latter are confined to Hospir Talnk Kannieso Kelasis, or Autindas 3 ns they are also called do not appear in the Consus lists and have probably been included under Ambattans In 1901 they numbered 342 The Tamil Washermen or Vinnans number 19909 and are very evenly distributed throughout the District the Tolugu Leikalas number 1 839 and are confined to Hosur Inluk The Kannrese Agress are not shown at all

Almost all distes except Paneliamas are dependent on Barbers Barbers for the periodic or ceremonial shaving prescribed by oustom Most Brahmanio temples omploy Barbers for the Periya melam or temple band Burber women serve as midwayes to the majority

For the r customs see Treet nopely Ga etteer pp 1 8 to 180 Cf Castes and Tribes Vol V p 47-89

of Ca tes and T ib Vol 1 p 4 where a story is related of a preg ant woman cl mane way son behalf of her expected inf at

For Naginday see E S M No XII

Their d tinctive i str merts are (1) the nagazuram (2) the t to und (3) the talam

CHAP III Survey of Castes.

Dhobies

of Hindu castes, and in some castes (e.g. Konga Vellālars, Nāttāis, etc.), a barbei has important ceremonial duties at weddings and funerals

The Dhoby, too, has many important ceremonial duties to perform on the occasion of births, marriages, deaths, etc, among easte Hindus. In towns he is paid for his ordinary services in cash, but in villages he is rewarded in kind, cooked food being a common form of remuneration. At festivals, marriages, deaths, etc, he is entitled to gifts, and he can also claim a perquisite of grain at the time of harvest

The customs of Barbers and Dhobies resemble closely those of other Hindus ²

(9) Military Castes

Salem District, and especially the Baramahal, is littered with relics of the armies of bygone days. Though 2,267 persons have returned themselves as "Kshatriyas," it is doubtful whether their claims to the title would stand criticism The military traditions of the Pallis and Vettuvans have already been referred to (pp 142 and 150) The great wave of Vijayanagai conquest is represented by the settlements of Balijas, Kāpus, Kammas, Telagas and Rāzus The Bāgalūr Pālaiyam was a military fief of Telugu origin Fortified villages, such as Pennägaram, Ködi-hallı, Perumbalaı, still retain the descendants of Golla and Balija gariisons, who have substituted ploughshares and pruning books for swords, while Umbilikar Inams, which are fiefs granted for military service, are still enjoyed by Gollas, Bestas and Balijas, especially in the surviving Palaiyams The warlike propensities of the Kanarese people are testified to by the Masti Poligais (Beiikai and Sülagiii), and by the Umbilikai Inams of Bēdas and Kurubas Lastly the sanguinary history of the eighteenth century has left its legacy of Muhammadan, Marātha, and Rāpput settlements

Mar athas

The Marāthas number 4,244 and are most numerous in the Taluks of Hosūr and Krishnagiri, where their settlements are rather large 3 Many of them are military pensioners, and they still take pide in their connection with the Indian Army. They call themselves Kshatriyas, and look down upon the indigenous Hindus Like the Rāzus, they don the sacred thread on the eve of marriage. They employ Brahman purōhits, and observe

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¹ See page 146

² Much interesting information is embodied in E.S.M., No. IV, Agasa and No. XII, Nayinda

³ Particularly in Krishnagii Town and at Nächi-kuppam (near Vēppana-palli) and Sāmanta-malai (near Kiishnagiii) and Virupa sandiram There are similar settlements near the Javadis of Tiruppattur Taluk at Āndi-appanur and Nāyakkanur.

the namakaranam, ear boring tensure, and almantam ceremonies They are divided into a large number of exegamous claus each of which has a family surname analogous to the infi perh of the Telugne As is natural in a caste which is jealous of the purity Mar Las of its blood in a foreign country, intermarringo is usually ullowed only between such claus as have been previously connected by the marriage tie. The ceremonies preliminary to a welding are performed senarately for bride and bridegroom in their respective houses, and each party should creet a pandal 1 Their customs follow the Telugu Kansre c type They prefer to burn the dead, though sepuling is permissible. They ob erve the anniversary of the dead by a few Lifts to needly Brahmans They worship Parvati under the name of Bhavani and ob erve the Eaktr cults 2

Rapputs number only 657, most of whom are to be found Rapputs. in Salem and Hosur Talula The majority of these families migrated from North India not more than half a dozen genera tions ago. They go by the title Singh, observe gusha, went the sacred thread and hold themselves alouf from their Dravidian neighbours Some of them serve Government as Village Monsife 4

Razus, who number only 332 occur in Hosur and Uttan The R rie larat Taluks They speak Lelugu and are supposed to be descendants of Lapus who discarded their uncestral vocation for soldiering. They claim to be K-hatriva, and are invested with a sacred thread of cotton and wool on the eyo of marriage but they cat the flesh of fowls a diet which a true hishatring should avoid They make excellent peon, and sometimes rise to higher grades in the service of Government 5

The great Sectarian Casto is that of the Vira Saivas or (10) Sectari Lingayats, who sprang into political importance during the an Lingayats

1 Ba amah I Record Section III p 100 where a letaile I description I given of their customs An excellent account of the Manth s br M fr (now Col ) B M Betham of the 10lat Grena her will be found in the In han Army Hand

CHAP III

SLETT OF

CARTER

book on Ma athas and Dekhani Mu al 10 . 1909 " The fighting Mar than must not be confuse I with the Maratla trilora (h mder) and diers (Rang ris) commonly met with in Soull India There are a few Ranguria in Roadr Taluk In Pole tiere is a small settlement of Marutha Bondilis

The Mittadar of Aikondam Kotti pull is a R jont and there are small settlements in the head-quarters of that Mitta and also in Sandar and Nagojana h ili (all in Krishnagiri Talok)

An elal orate aketch of the customs of the Rachavern is given in B ramal at Records Section III p 18 but it is not quite clear to what caste tle description refers

⁵ For further details see Castes and Tribes Vol VI .. 17 ag

CHAP III
SURVEY OF
CASTES
Lingüyats

brief regime of the Kalachūryas (Bījjala and his sons, 1157-88 The essence of their history is a repudiation of orthodox A D.) Brahmanism, and their fortunes have been intimately associated with the fortunes of the Kanarese people, though then tenets are also widely spread among the Telugus Theoretically all castes can be admitted to their fold, internally, however, the community has reverted to the type of oithodox Hinduism, and it is divided into innumerable endogamous groups, the jus connubir being defined, sometimes by language, sometimes by occupation, and sometimes by caste distinctions inherited from their uncon-Hence it is that many Lingayats still describe verted ancestors themselves as Kāpus, Balijas, Vakkiligas, etc. In the present District 7,578 persons are returned as Lingayats most of them residing in Hosūi Taluk It is probable, however, that some, if not all, of the Jangams (14,360), Kannadiyans 1 (817), and Sadars 2 (370) are true Lingāyats The Jangams are numeious in the four Talaghat taluks, the other two sections are met with in Salem and Attūr

Though the Lingāyats as a sect trace their origin to Bījjala's minister Basava in the twelfth centrity A D, the Vīra-Sarva faith is said to be of primeval origin, and its tenets are based on the Vēdas. It was founded by a number of Āchāryas, of whom the five most famous are known as the "Gōtrakartas of the Lingāyat Dwijas," having received "their mandate direct from Siva to establish his true religion on earth, or rather to restore it to its purity" ³

The essence of Lingāyat faith is an unquestioning belief in the efficacy of the lingam, the symbol of Siva. The lingam is regarded as the "universal leveller," rendering all its wearers equal in the eyes of God Unlike other Hindus, every Lingāyat always wears a lingam on some conspicuous part of his person. These Jangama lingams, or moveable lingams, are made of soapstone brought from Sissala in Kurnool District by a class of Lingāyats called Kambi Jangams. The lingam itself is not more than three-fourths of an inch in height, to keep it from harm it is "plastered with a black mixture of clay, cowding ashes and marking-nut juice, forming a slight truncated cone, not unlike a dark betel nut, about three-quarters of an inch high, and

¹ Kannadiyan means literally a Kannadi (or Kanaicse) man. For further information, see Madras Census Report, 1891, parigraph 383, North Arcot Manual, p. 225, and Ca tes and Tribes, Vol. III, p. 200.

For Sadar, see Mysore Census Report, 1891, p 226, Buchanan's Mysore, I p 292, and Castes and Tribes, Vol. VI, p 260

³ Mysore Census Report, 1901

narrowing from three-quarters of an inch at the base to half as inch across the top 1" It is usually kept in a little silver low suspended by a cord, or tied in a silk cloth, round the neck, arm or forchead. I very child is invested with the lingam on the 7th or 11th day after birth, when the naming coronners is performed and his lingam must never leave his possession till he dies, and it is placed in his left hand when his body is committed to the

CHAI III
SERVLY OF
CASTES
Lingaysts

grave The strength of the Imgavate hes in their ecclesiastical organisation I ach of the five Gotrakartes founded a Matam called Similarana and these five Malame, each under its own Acharra have divided the Linguists between them 10to five territorial dioceses. The five Symbostics are (1) Ullam, in Kudhai Taluk, Bellary District, founded by Marulicharya, (2) Bulchonnar, in Koppa Talnk hadar District (Masore State) founded by Rennkicharya (3) Benares (Kast), founded by Visvacharga (1) Himarat Kedara, in the Himalains of Garhwal District (UP) founded by Horamichieva and (5) Srienila, otherwie called Parata in Lurnool District, founded by Panditachirya I ach of these Malame has under it, wherever the community is numerous, a number of Sub Malains, each under a Pattadaswami and each Sah Matam has a number of Branch Malams called Guru stala Malams The rights and duties of the Simins of these Malams are ' to preside at all religious fonctions, to receive their dues to impart religious instruction to settle all religious and easte disputes, and to exercise a general control over all matters affecting the religious interests of the community at large 2" The descendants of the fivo Gotrakartas form o separate sub casto called Aradhya Brahmans, who clum superiority over all other I ingigats, and only marry among themselves bury their dead in a sitting posture and observe death pollution for ten days like other Brohmans In addition to the obove executive arrangements, the Vira Suvas possess another order of priests called Viraktas or Shat stala Nirabharis who hold the highest position in the ecclesinstical order and therefore command the highest respect, from lay mon as well as from the above mentioned Mutame There are three chief Virakta Malams, of which the Muragi Malam of

¹ Bombay Gazetteer of Bijapur quoted in Catter and Tr bes Vol IV p _ G

2 so writes Mr K P Puttanaa Chotti) ar late Semor Councillor of Mysore by
whom most of the 1 formation regarding the hierarchical system has been
supplied

Seo Castes and Tribes Vol I p 53 for further details

CEAP III.
SURVLY OF
CASTES
Lingayats.

Chitaldrug (Mysore State), exercises authority in Salem District. These Vīrakta Matams have their respective Sub-Matams and Bianch-Matams scattered throughout India "Every Lingāyat centre has a Vīrakta-Matam built outside the town, in which the Swāmi leads a simple and spiritual life. Unlike other priests, the Vīrakta-Swāmi is prohibited from presiding on ceremonial occasions, and from receiving unnecessary alms. He should devote his life partly to spiritual meditation, and partly to the spieading of spiritual knowledge among his disciples, so that he would be the fountain-head to whom all laymen and all priests must resort for spiritual enlightenment, in short his position is that of a pure Sanyāsi or Yati."

Caste disputes in Salem District are decided in the first instance by a panchāyat, presided over by a Mahat-Padam or Mata-Mudirai, the local representative of the Matam in whose jurisdiction the contending parties reside, assisted by the local headman (Chetti) who holds office by hereditary right, a Yayamān, and not less than two other caste-men. From this panchāyat an appeal lies to the nearest local Branch or Sub-Matam, in the case of Salem District to the Matams at Ballapalli, or Gummalāpuram in Hosūr Taluk, or Rājāpuram near Ānekal, all of which are branches of the Balehonnūr Head-Matam

Imaginate abstain strictly from animal food and from alcohol. They are unique, however, in refusing to observe any pollution period after childbirth, menstruation or death, it being held that, so long as the lingam is worn on the person, there can be no pollution. After attaining puberty the girl is purified with holy water, and so also on the tenth day after childbirth, but segregation is not resorted to, and no taboo appears to be observed. A pregnant woman is said to partake of a diet of clay and ashes, and she must not see an eclipse for fear her offspring may be a monster.

(11) Mendi-

The Mendicant Castes are varied, but not numerous. The strongest numerically are the Āndis (7,128), the Pandārams (1,526) and the Jōgis (1,422), but all these terms are loosely used, and it cannot be said that any one of them refers to a true subcaste. The word Pandāram is used for a class of priests who serve Vellālais, and whose social position is highly respected. A similar vagueness of meaning characterises the term Dāsari or Tāthan, Mondi, Bairāgi and Banda, a few of whom appear in the Census returns. The Vīramushtis and Mailāris beg only from Kōmatis and

0-

¹ The other two Viralta Matams are (1) the Dombal Matam at Gadag and (2) the Murusa-Virada Matam at Hubb, both in Dharwai District.

195

ther Varsye Chettis, while the Pichigandlu (608) beg only from lapus oud Gollas The existence of these parasitie mendicants the depend entirely on the cherity of one or two specified eastes s on interesting characteristic of the social life of South India 1

CHAP III BURYEY OF CASTES

A few remerks ere necessary on the Kanekhans, Satanis, (12) Miscella formus, Dombaras, Lambidis and Irulas, who cannot be ronped under any of the above classes

The Kanakkans (a caste of hereditary village accountants) ee- Kanakkans ording to the Census of 1911, numbered 3,354, most of whom occur a the taluks of Salem, Omalur Tiruchengodn end Krishnagiri t is possible however, that many larnams were returned as Kanak ans who do not belong to the Kanakkan caste at all * The nest f village accountout in Salein District is virtually a Brahman nonopoly except in the Taluks of Salom, Omelar and Tirnchonodn where about 10 Government karnams are of Kanakkan easte

The Satanis a caste of temple servants, numbered only 2,479 8 Satanis and they are evenly distributed throughout the District eside mostly in towns, and are in no seuso a rurel community Their traditional occupation is the performance of "menial orvices in Vishnu temples, but they supplement their earnings by begging tending flower gardens, solling flower garlands making ans grinding studel wood into powder, and selling perfumes 4 1 Lhoy act as purchits to many castes notably to the Baluss and Komatis They object to the term Satani, by which they are generally known, and profer to be called Sittada Vershnovas 5 In their customs they approximate closely to Tongalai Vaishnaya Brahmans They call themselves 'Ayyn," shave their head completely, and to their teshte like a Brahman hasbelor They le not, however wear the sacred thread and some of them bary their dead Their women folk dress like Veishnava Brahman adies They are divided into four sections, (1) Ekal sharis, who win salvetion by the one mystic menesyllable  $\bar{O}m$ , and who ere said

¹ An excellent account of the Mendicant castes is given by Mr. Francis in the Cens s Report for 1901 under the loud of Ands (p 141) An exhaustive list of references is there given

² The extraordinary variations in the proportion of males to fomales in the several taluks seen s to judicate that the Census statistics of Kanakkans are not quite reliable

³ In no district of the Madras Presidency are the Sata is a numerous com mus sty though there are several hundreds of them mevery district except on the West Coast and in the Nilgiris In 1901 in only two districts (Combatore and Ganjam) did their rumbers exceed 3 000

Anorth Arcot District Ma wal Vol I p _00

⁵ Or Prapauna Vaishnava Nambi Vonkatapura Vaishnava eto see Castes and Tribes Vol VI p 300

196 SALEY

to take precedence of the remaining sections; (2) Chaturākshari whose sacred utterance is the quadrisyllabic Rā-mā-nu-ja, (3) Ashtāksharis whose shibboleth is the octosyllabic Ōm-na-mō-nā-rā-ya-nā-ya (Ōm, salutation to Nārāyana) and (4) Kulasēkharas, who claim descent from the Vaishnava saint Kulasēkhara Ālvār, a king of Kērala These groups were at one time endogamous, but it is said the first three are now permitted to intermarry

Korayas,

¹ The Koravas, who numbered 14,688 are commonly spoken of as a gipsy timbe, but in some parts of Salem District they have organised a regular Kāral system, similar to that of the Kallans in Trichinopoly and Tanjore They are commonest in Attu (5,754) and Uttankarai (2,486), and they are to be found in every taluk of the District Their language is a medley of Tamil, Telugu and Kanarese, the Tamil element usually preponderating, and they use their own peculiar thieves' slang Difference in language is not, apparently, a bar to intermarriage. The exact relationship that their numerous sub-divisions bear to one another is by no The best known sections are (1) Dhabbar (basket), (2) Uppu (salt), (3) Karuvēppilai (Murraya Koenigu) and (4) Kāvalkāian (guard) Koiavas, all of which are probably true The Dhabbar Koravas (also called Uru-Koravas) make baskets and other articles of bamboo and palm-leaves Koravas, who are also known as Ghattada or Ettina Koravas, are itineiant traders in salt. It is doubtful whether the Kunjam (fan), Nan (jackal) and Pūnan-kuttı (cat kıllıng) Konavas ane distinct sub-castes, or whether any of these terms are synonymous The Pachar-kutti Koravas enjoy almost a with other sections monopoly in the art of tattooing The Ina Koravas (called also Mudichi-avukki or Mudichumāii) aie pickpockets All Kolavas appear to recognise four quasi-exogamous subdivisions, viz (1) Kāvadı, (2) Mēnpādı, (3) Mēndıa-kuttı and (4) Sāttupadı names are said to be connected with worship, Kāvadis carry the hāvadi so frequently associated with the worship of Subrahmanya, who is the pation deity of the whole caste, Menpadis sing praises, and Mendra-kuttis offer shoes to the idol, while Sattupadis adorn then god with flowers and lewels 2 The Kāvadis and Sāttupadis rank higher than the other sections, and are alone regarded as true Two other clans are reported, the Uyyālu (from ūnjal, Koravas

¹ In the Census Returns they are called Kuruvans, they are also called Korama and Koraeha, and appear to be identical with the Yerukalas of the northern districts of the Madras Presidency, see Costes and Tribes, Vol. III, p. 439 so

² The etymology seems fanciful, and has not been tested by observance of actual custom.

CHAP III SURVET OF CASTES

l orayas

a swing) and the Bandi (cart) According to one account the Kavadi and Sattupedi sections may not intermarry and innet choose their brides from the Menpadis or Meadrn kuttis, who also are prohibited from intermarring with each other, necording to another account the Kavadis and Usvalus form one dayadi raguepu and the Bandis, Menjadi, Mendra luttis and Sattopadis another marriage only heing allowed between the two raguppus havalkara horavas are nise called Morasu, Monda and hadubuth (ear borns, ) but the significance of these terms is not clear The Lavalkara Koravas of the Talaghat are divided into three groups which are endogramous, vir (1) Mel Nad, residing south of Salem, (2) Attor-Nad, on tof Attor and (3) Salem Nad, west of Attar and east of Salem Of these, the Salem And Kornsas claim appendits, I and are said to employ Brahman purchits, and their enstoins approximate more closely than those of the other Nade to the orthodox customs of Hundur m, they also ab tam from cating squirrels, cats or tortoises, which are exten by Koravas of the other \ada horava panchayats in the Inlaghat are presided over by a Pattanam Chette, a Bahna by caste who resides in Attor. The price of adulters is five Pagodas (Rs 171), and of a smilt Rs 5 In addition to the orderly of hot iron and boiling thee, a saspected Korava is sometimes made to drink water ampled with ashes from n burning ground, and, if he voints, his guilt is established. Another tist, as between two litigrats, is for each party to boil suaultaneously a pot of rice and water the party whose pot boils firt being acquitted

Koravas are hard drukers, and their morals are loose Polygamy is freely practised widons and divorcees may re-marry Marriage is usually adult, and the wife may be older than the husband. Among the Uppu and Karavappilai Koravas the bride price is said to be as much as 18 70, but this is paid in instal monts, and the priment of the constalments is a fruitful source of quarrels, the full amount being but rirely paid up the talt consists of a string of black bends. At a wolding of kantham Koravas a pendal is erected, and covered with leaves of Nagamaram (Fugenia jambolana), and the bride and bride-room take their seats on a rice pounding pestle, covered with a yellow oloth I he talt is of gold, and is tied with a yellow thread

The proper dress for a Korachi is a course black cloth, but they also wear stolen cloths of any kind. They affect necklaces of cownes and green beads bungles of briss from the clow to the wrist, and cheap rings of briss, lead and aliver on all except the

¹ The Salem Nad Koravas use a hankanam of cotten thread smeared with saffron at marriages the Mel Nad Koravas use a kankanam of wool.

198 SALEVI.

CHAP. III
SUPVIY OF
CASTIS
KOTAVAS

middle finger Then criminal methods are described on Vol II, p 94 Their Kāral fees (mērai) consists of 12 Madras measures of grain and a sheep per annum from each household, and Rs 6 for every tope of coco-nut or area. The salutary custom of recovering, or giving compensation for, all property stolen in villages protected by the hāval is unfortunately dying out. When a burglary is committed, those who enter the houses looted claim two-thirds of the loot, and those who "keep care" outside are entitled to one-third. It is said that two shares are also allotted to the headman, half shares to wives whose husbands are in jail, a fourth share each to old men, and to those who stay at home to guard the huts and personate those who have gone out to commit crime, and an eighth share to their Suāmi. To evade identification every Korava has a bewildering string of aliases, both for his own, and for his father's name

Koravas bury their dead. Among the Uppu Koravas, if the deceased be unmarried, the body is wrapped in a yellow sheet and deckod with flowers, and if mairied in a white sheet, while the corpse of a widow is honoured with neither sheet nor flowers

Dombaras

Theelever acrobats known as **Dombaras**, Dommaras or Domars, are found in every taluk of the District, though they number only 741. Their original habit is nomadic, but in the Bāramahāl some members of the easte have settled. They recount a story that their original ancestor, one Krishna Reddi, being childless, vowed to the god Chenna-Kēsvara that if issue were granted him, the first-born, if a boy, should follow his father's profession, and if a girl, should become a public prostitute. His prayor was granted, and a daughter was born to him, and from her all Dombaras are descended. They are said to recognise four sub-castes 3. (1) Reddi, (2) Pōkruāti, (3) Ara 4, (4) Marāthi. The first two speak Telugu in a corrupted form, the last two speak Marāthi and Hindustam. The Pōkanātis abandoned their lite of wandering and settled round Kuppam. All four groups profess to be Vaishnavites.

CHAP III
STREET OF
CASTES
Domnaras,

night she enters her new house. The wandering Dombaras, however, freely tolerate remarriage. To avert the Evil Eye when performing their feats of skill, they wear a black woollen thread on the leg or arm. They bury their dead, and their funerals are celebrated with much hard drinking. Their patron goddess is Ellamma.

Limbidis

The itinerant gipsy tribe of Lambadis, otherwise known as Sukālis or Brinjānis, numbers only 1,386, and is mostly confined to the taluks of Hosūr, Dhaimapuri, and Ūttankarai wars of the eighteenth century they played an important part as carriers for both the British and the Mysorean troops, and the pages of Buchanan and other contemporary writers present a vivid picture of the depredations they committed in the villages along then line of march Lambadis contributed materially to the depopulation of the Kaveri-side villages of Hosūr and Dhaimapuri.2 "Even in the time of peace" writes Buchanan,3 they "cannot entirely abstain from plunder. In the small villages near the forest they occasionally rob and commit murder Nor is it safe for one or two persons to pass unarmed through places in which they are On account of their services during the two last wars, they have hitherto been treated with great indulgence. This has added audaciousness to the natural barbanity of then disposition, and in order to repress then insolence it was lately necessary to have recourse to a regular military force" Buelianan mentions a company of them that employed 12,000 cattle, and obtained from Tipu a "monopoly of every article of commerce except cloth, tobacco, and boiled butter, which continued open"

Then eriminal propensities have not abated "In February 1905, a boy who was tending cattle on the banks of the Kāvēri near Pennagaiam was missed by his father, who on search came to I now that he has been sold by a shepherd for Rs 22 Sometime afterwards the boy was recovered near Tumkūi, in Mysore State from the house of a Lambādi, who had bought the boy from a woman of his own caste for Rs 32 Both these Lambādis admitted the transaction in the Sessions Court, and pleaded justification, on the ground that it was usual among Lambādis to buy and sell orphans. They admitted, too, that the boy had often

requested them to send him to his parents. The boy said that CHAP III he bad been treated I midly " 1

SURVEY OF CASTES

The jungle tribe of Irulas numbers 1,161, and is junctically confined to the Birmalel and Balaghat "They are very wild train and suspicious in their liabits, distrusting their more civilised neighbours, who in return fear them as pos essed of injections powers derived from witcheraft. The Irnlas an supposed to hold some valuable secrets as to the medicinat and other properties of herbs and drugs obtainable in the jungles. It is probable that they do but they are so retreent on the subject that nothing of value on be extracted from their their chief source of hychhood consists in collecting the various kinds of jungle produce, dies, wax, nuts, etc., for sale 2 On account of their occult powers they are popularly called hattu Paparas or Priests ol the Jun_le

The Pauchamas, (the "fifth caste as the nome implies), (13) lands include (1) the Tamil Parialis, or, more correctly, Pariny aus, (2) the Tolugu Malas, (3) the Kanorese Holeras, (1) the Vallusans or Parial Pric ts (3) the Chuellers, or, more correctly balking and, and (6) the Madica , both Lebegu and Labarese The Males and Holey as hold the same position in the social scale of the Lelugu and Kanorese castes re pectively as the Parishs do among the Jamils The Madigas or Telugu leather workers, correspond in the Telucu country to the Chneklers in the Tamil country, though the Chucklers also usually speak I cluga The Pariahs number nearly 150,000, and are evenly distributed throughout the District, being specially strong in Salem, After and Utlankarus Inluks The Malas are returned as 16 317. The Census Returns show no Holegas, but it is certain they have been included in the Pariaha ond Malas The Vallusaus muster nearly 1 000 and are exculdistributed The Chucklers number nearly 60 000 the Madians n little less then 3,000

Unfortunately little is known regarding the various sub castes I army ans of Paralyans 3 The best known sub easte is that of the Inngalans from whom most of the servants of Turopeans are drawn They are identified by some with the Vadaklatti Paraiyans These two clas es ocenr throughout thu Talaghat and are also common in Uttankarai and Dharmapuri Taluks Konga Paraijans are common in Hosur Taluk and also in Silem, Omalur and Tiru chengode They comprise two sub eastes (1) Otta volanyal, and

¹ Madras Mail of 16tl April 1907

^{2 8} D M Vol II p 166 I or further details see Castes and Trabes Vol II 372 au and South Arcot District Gasetteer ; 210

In the Census of 1891 as 1 any as 318 sub divisions were recorded but the list is of little scientific value

CHAP, III SURVEY OF CISTE Pararyans

(2) Retta-valaiyal, the women-folk of the former wear bangles of the chank 'shell on the left arm only, the latter wear ordinary bangles on both arms The females of the Konga Paraiyans are distinguished from others by wearing their upper cloth on the right hip. The Otta-valaival Paraiyans, who are found at Rasipulam and Namagiripet, are said to prohibit the re-mairiage of widows and the eating of frogs, the Retta-valaiyal Paraiyans permit both practices The Kīzhakkatti Paraiyans 2 are also described as frog-eating (Tavalar-tinni). Söliya (Chöla) Pariabs are found in Salein and Omalüi, and are by some identified with the Kīzhakkattıs Kattı Pararyans are so called on account of then hereditary occupation of non smelting (Katti = pig-iron), they are common in Dharmapuri, Omalūi, Salem and Attūr Paralyans alo served by Pariah washermen, who do not intermarry with other Paraiyans, and form a true sub-caste, and the same appears to hold good of their barbers also In Hosūr Taluk, there are several settlements of Tamil-speaking Tigala Pararyans, who also seem to be a distinct sub-caste, immigiants from the Tamil country, who have settled among the Telugus and Kana-The so-called Koleya, Morasu, Magga, and Kaunadiya Pararyans would more correctly be described as Holeyas, and the Manna, Vaduga, and Tonda Pararyans as Mālas

Panahs look down upon Mālas, Holeyas, Mādigas and Chucklers, and will not dine with them Being of the Right Hand Faction, they appear to bear a special antipathy against Kammalars Vāniyars and Nagarattu Chettis, and will not receive food from then hands For purohits they usually employ Valluvans

Valluvans.

The Valluvans are Pandarams (priests) to the Pararyans, and officiate as purohits at their mairiages and at most auspicious ceremonies, but do not intermarry with them. They are celebrated as fortune-tellers (jõsiyam) and exorcists, and as such are respected even by Brahmans They occur in all the taluks, but are rare in Hosūr, and most numerous in Salem and Attūr. The term Valluvai appears to include several sub-castes, such as Tiru-Valluvai, Kai-pidi, Pū-katti, Moram-katti 4 The Tiru-Valluvais do not interdine with other Paraiyans, and some of them have adopted the sacred thread, they sometimes call "Nāyanār" The other three sub-castes eat with Paraiyans, provided the meal is prepared in a new vessel Valluvars are reported

¹ Perhaps therefore to be identified with the Sanku Paraiyans or Sanku-

² Esp Talaıvāsal, Oduvan-kunichi and Rāsipulam

³ Cf Tigala Pallis, p 143, note 5
4 They are divided into two factions, the Arupathu-Katchi and the Närpithu-Katchi (the "sixty" and the "forty"), Castes and Tribes, sv, p 305

to abstain from esting beef, they are both Vaishnavites and Survices the latter being limited in a sitting posture, the two sects intermarry, and are common in the Talaghat and in Dharmapuir Inluk

CHAP III SERVEY OF CARTER

The sub-castes of the Malas of Salem District are yet to be M las Though the Census statistics confine the Malas to Hosar Taluk, the Vadaga Paramans of Letandaru I alul and the Manna (or Manna) Parayans of Dharmapure, Salem and Omalor Taluks, all of whom speak Telugu, should probably be classed among them! There is a fairly large settlement of Manna Paramans in Kichi palanyam in Salem City who are said to hold themselves aloof from other Paramans and abstant from the estine of heef In Dharmapure, however, they appear to be looked down upon by both the Tamil Paraisans and the Holesas Generally spealing Holeyas and Malas may ' interdine", but may not intermarry

In Salem District Hologas are known as Morasu, Magga, or Hologas Koleya Pararyons They are common in Hosa- and Lushnagiri, and in the west of Dharmanuri, and a few settlements occur in Uttankarn, Solem, Omalar and Lirnchengoda ' Morasu' is n general term for the people of the Morasu Nad, and 'Maggo" (loom) indicates one of their distinctive occupations, the wearing of coarse cotton cloths a vocation they follow even in the Inlachat It is not clear whether more than one true sab caste is represented in the District, as the Morisus appear to include the Mangas

Of the 60 000 Chucklers in the District, over 20,000 occur in Chucklers Tiruchengodu Talul, nearly as many in Salem and about 5,000i n Omalur, they are well represented in all the other taluks, though it is probable that a good number of Madigns have been clasted under this head in Hosar Taluk and the adjoining tracts They are usually classed as a Tolugu caste, though in some parts they speak Tamil and also Kanarose Their hereditary vocation is the touning and working of leather, and they are accounted the lowest of all in the social scale, even the Pariahs despising them The factious feeling that subsists between the Right Hand and Left Hand costes is concentrated in the primeral feud between Pariahs and Chucklers, and the brawls that still occasionally give vent to this feeling are generally precipitated by a collision between these two castes The Chucklers best tom toms for Lammalons.

¹ Half a dozen divisions of Telugu Huleyss are given by Mr H V Nunjundayya in E S M il Holeya p 5 and another ten in Castes and T shes Vol IV p 345 These two lists have unly non item in common (Paksnuti) and I ence general sation is impossible. An interesting account of the customs of the Mulas by the Rev S Micholson is given in the last named Volume pp. 345-384

204

CHAP III
SURVEY OF
CASTES
Chuckles

Kaikolans and other Left Hand castes The habits of their men are intemperate and insanitary, but their women are exceptionally They are said to have no beautiful and are reputed virtuous endogamous divisions within themselves, but they are divided into exogamous clans (helats) As might be expected, they reverence the ārāram shrub (Cassia au iculata), the most valuable source of tanning bark, and at their marriages the tall is tied to a branch of this plant They worship Madura-Viran, Mari-amma, and Draupadi, but their special deity is Gangamma, who, in the form of three pots of water is honouned annually with a ten days' festival Then name is associated with the worship of Ellamma,1 but they do not observe the cult of Mātangi, the goddess of their Mādiga cousins, and do not, like them, dedicate their daughters as Basavis

Mādīg is.

The Madigas, or leather-workers of the Telugu-Kanarese eountry, according to the Census Returns, are confined to Hosūr Taluk, but, as already stated, it is not unlikely that many of them have been included among the Chuckleis The Telugu and Kanalese sections may not intermarry, and each section is divided into three sub-eastes, according as they use an eating dish, a basket or a winnow to hold the food consumed at the common meal (buria) at marijage 2 Their purchits, known as Jambavas, are permitted to take to wife the daughters of the other sub-castes, but may not give their daughters in mairiage to any but Jāmbavas, an interesting eastom, as instances of hypergamy are are in South India, except on the Malabai Coast Mādigas have their own mendicant sub-castes, Dakkulus, Mästigas, Māchālas, Then religion is characterised by the cult of the goddess Matangi (see p 119), and by the consecration of an unmained girl as an incarnation of that goddess Māii-amman is also venerated by the Madigas, and her worship is accompanied with an elaborate buffalo sacrifice There is a traditional connection between the Mādigas and the Gollas, Mutrāchas and Komatis

¹ Vide p 119 supra.

² They are cilled respectively (1) Tale-Bovvannu-välla (Tel), Tamga-Buvvada-värn (Kan) (dish), (2) Gampa-Buvvannu-vällu (Tel) Hedige-Bovvada vära (Kan) (bishet) and (3) Chātla-Buvvannu vällu (Tel), Mora-Bovvada-vāru (Kan) (winnow) (vide FSM, XVII, p. 5) In Castes and Tribes, Vol IV, p. 315, six endogamons sub cistes are given

³ I xcellent notices of the Midigas are given in Castes and Tribes, Vol. IV and in F.S.M., No. XVII

## OHAPTER IV

## AGRICULTURE AND IRRIGATION

AGRICULTURE - Staple Crops - Dry an I Wet-Ser ons - Mixed Crops - Rotation -Impl ments-Vanures-Protection-Ti reshing-Storage-Hill Cultivation. CHIEF CROPS -I IRRIGITED CROPS - Padly-Wheat-Sugar cane-Coco nut-Areca nut-Betel vine-Plan ains II Unirrigated Crops -(a) Cereals (b) Pausrs - Horse gram--Rugi-kambu-Ci olam-Minor Cereals Dhall-Averat-Other I ulses (c) Ott sart & - Gingelly - Castor-Ground nut-(d) Condinents are -Chillies-Corlander-Other Condiments-lege tables (e) Spream Past pers -Tobacco-Cotton-In ligo-Coffe -Tea-Rubber - Aloc - Hemy (f) FRUIT CULTURY - Mangoce - Inarel ing

IRRIGATION -Major Works-Micor Works-Torns-Bahng-Auttors-B rar 1 roject-P nukondanuram-Schenes-Luvers Project-Columala, - Krist nagiri -- Muran la halli -- I ula I alli -- Ba la Talav -- Minor Schemes

AGRICULTURAL FOODONY - Census Returns-Rent I oll-Ronts-Bale values-Land Transfers - Waste-Wages-Credit

> AGRICU La TLRE

Tur chief food grains in the District are raigi and kambn Ragi is by far the most important crop in Hosar Talul In Tali Firka it covers 85 per cent of the total area oropped. It also Staple Crops tokes precedence of kambu in Dharmapuri and in the southern half of Uttankarai In Krishnagiri however, in the northorn half of Uttankara, and in Salem it yiells the first pla o to kambu In Attur ragi is slightly aheod of Lambu, but in Tiruchengodu kambu covers over half the area eropped Cholam (Sorghum vulgarel is of importance in the Talaghit talula 'Other coreals' ore largely grown on the poorer soils, chief among them being simat and tonat Pulses, conspicuous among them hence horse gram cover about one fifth of the eropped area in the Baramahal and Balaghat taluks and in Omalur Phey are rather less important el owhere, falling to a little under 10 per cent in Salom and Attur Lastly in Dharmapuri Taluk gingelly is extoneroly grown The subjoined statement's shows at a glance the relative importance of these crops as compared with the area under paddy

1 P reentage of the total cropped area (including wet lands) in Fash 1320 (1910-11) in the Taluke of

Grain	Salem	Omalar	Tirn l n godu	Attar	hrishna gurl	Dhar mapuri	Úttan karsı	Hosar
Paddy Ragi Kambi Cholam Other Cereals Pulses G ngelly	10 10 18 1 _~ 1 ₀ 9	21 21 4 19 23 2	6 51 6 5 1	16 12 1 11 25 10	11 17 - 1 14 19 6	10 3 12 3 18 10 11	7 20 15 6 2	8 50 0 2 2

CHAP IV
AGRICULTURT

Dry and Wet.

Salem District, as at present constituted, is essentially a "dry"

		•
	Wet	Di
Salem	6	04
Triuchengödu	5	95
Ãttuı	12	88
Üttankarar	4	96
Dhaimapuii	7	93
Krishnagiri	8	91
Hosūr	7	93

District Exact accounts for Mitta villages are not forthcoming, but the statistics of Government villages afford a fair index of the relative proportions of dry and wet. The percentages of wet and dry land under occupation in ryotwari villages are given in the margin. Attūr is the best watered Taluk and Uttankarai the driest.

The distinction, however, between "Dry" and "Wet" crops is not inflexible "Dry paddy" is cultivated on a small scale all over the District where suitable conditions prevail, and in Mēchēri Firka plantains are cultivated without irrigation. On the other hand, rāgi, kambu, chōlam, gingelly and castor are cultivated on lands irrigable by wells, tanks and channels, and tobacco may be either rain-fed or irrigated. Though a much larger return is realised under irrigation, rain-fed paddy, plantains and tobacco are usually considered superior in quality.

Seasons

Roughly speaking, the agricultural year may be divided into three seasons, (1) the dry season from January to mid April, (2) the early rains (inclusive of the mange showers and the southwest monsoon) from April to September, and (3) the later rains, (north-east monsoon) from September to December between the two monsoons is variable in its duration and in the In the Talaghat and Baramahal each time of its occurrence monsoon has its appropriate cultural operations. In the Balaghat, however, there is a tendency to merge the two seasons into one; the early showers are utilised for the preparation of the soil, sowing is deferred till the end of July or August, and the crops are matured by the north-east monsoon Hence Hosūr Taluk 18 more dependent on the south-west than on the north-east monsoon, and if the latter is protracted the crops are spoiled

Mixed Crops

An interesting feature in the agriculture of the District is the practice of mixing the crops grown on unirrigated lands. Two systems of mixed cultivation are in vogue, one is to scatter mixed seed broadcast, the other to plant it in parallel furrows (sāl) about 4 feet apart, the intervening space being occupied by one or other of the staple food grains. By sowing a short crop and a long crop together, both space and labour are economised without exhausting the soil. The short crop matures in three or four months without being cramped by the slower growing long erop, and after the short crop is reaped, the long crop has time and space to mature.

(a) The breaderst system is a cu to perfection on the hollimalas, where, on the richest fields, in a good season six or seven kinds of grain, (maong them rage caster, dball, samai, tenai, avaru and mustral) can be seen growing together in one rank tangle, antly described as a ' riot of contending crops " I is where the mixture is not so varied. In Hosur a favourite mixture 1 is ries and mustard in the proportion of 99 1, or nigh mustard and tenai in the proportion of 200 1 4 In Tirrehengoln Taluk kamba is sometimes mixed with gingelly and sometimes with

cotton (1) Under the furrow exercine the mixed see is are either dibbled or sown with the sul sidiary or single scal drill (p. 200) The chief by e-cross so grown are avaru in Hesar dhall in the Biramahil and easter in the Tala-list, but all three are grown throughout the Di trut, not infrequently together in the same farrow Hosar the usual practice a to son sole of avaras, vill concelly and kill cholun in fields in which rant and ind and have been sown either broader t or with the multiple seed drill, the crops being harvisted in the following order -(1) loki-cholain (2) mustard (3) righ (1) will give the (5) asarri. The main crop is most often righ, but dhall is grown in rows in fields of kambu or of samme, and in Hosar dhall and matta cholam (marc) are grown in rons with black padds between them, dhall and easter in rons with ordinary gangelly between them, and wild gangelly in rows in fields of black arm Usually all the seeds are son a simultaneously, but sometimes the sile are soon a month in advance of the main crop. If the sea on be favourable, horse-grain can be sown between the rate as a second crop after the rall is reased and iti a ready for harvest about the same time as slowly maturing

Except in Attor Taluk the roots have not developed the Rotation principles of rotation very far. In good seasons the best dry lands bear a double crop the favourite second crops being horse gram simal or ground unt Horse-grain follows Lambu, rapi, guigelly or samar Ground unt does well after Lambu and samar after ragi, gingelly or kambu. Gingolly is also followed by arcon grain or variou In Omalar Taluk rini or kamba is sonu, in fields irrigable by bahng in June or July, and reaped in November, and is followed in December by irrigated cholani

castor or dhall

In Attur Taluk the wet lands under the Sweta nadi ordi marily bear five crops in two years and the relation is judiciously CHAI IV Aubictl TLBE

The e mixed seeds are however usually sown in floade falak by the ordinary seet Irill (p 208) and broadcast land sowing is only used on about 10 p r cent of the area croppe !

CHAP. IV.
AGRICULTURE

selected. For instance, in the first season the ryots raise, in turn, paddy, irrigated gingelly, and kambu, the gingelly being sown late in Tai (early February), and harvested late in Chittrai, or early in Vaiyāsi (May), the kambu follows later in Vaiyāsi (early June) and is reaped in Ādi (late July). The second year's paddy erop is sown late in Ādi (carly August) and, after it is harvested, the cultivation of iāgi begins in Vaiyāsi (May-June) to be cropped in Āvani (August-Septembei). The third year's paddy is sown in Kārtigai (Novembei-December) and haivested in Panguni oi Chittiai (Apiil), and this is followed early in Vaiyāsi (late May) by a mixed crop of kambu and indigo, the former harvested in Ādi (July-August), and the latter in Āvani or early Purattāsi (late August to end of September). This is followed by a fourth paddy crop, and then a crop of kambu, and so on with endless variety

Implements

In the Talaghat the implements of husbandiy are of the type common to most Tamil districts, and include the ordinary wooden plough (Tamil = kalappai, Telugu = madaka, Kanai ese =  $n\bar{e}gilu$ ). the hand-weeder (Tamil = kalar-kotti or pillu-vetti, Telugu = chalrapara), the common hoe (Tamil = manvetti oi mammatti, Telugu = sanika), the crow-bar (Tamil = kadappārai, Telugu = gadāri), the pick-axe (the English word is adopted with the vernacular pikkāsu, Telugu guddali), the heavy bill-hook (Tamil = hoduvāl, Telugu = matsu) for lopping branches, the akkar uvāl for hacking at thorns and puckly-pear, the saw-edged sickle (Tamil= karukkaruvāl, Telugu=kodavali) for reaping, the ordinary agricultural knife (aruvāl) and the hooked knife (hokki), attached to a long bamboo, for snicking leaves and twigs from trees to For levelling wet lands after ploughing and before feed the flock sowing or transplanting, the ordinary plank (Tamil=parambu, Telugu = asanu-tölē-māsu) is used throughout the District

The ryots of the Bālāghāt use several implements which are unknown to those of the Talaghāt The palaki is a kind of harrow, used for levelling the ground after ploughing. It consists of a beam about 4' or 5' long, set with ten or twelve wooden teeth, like a large rake. To it is attached a long bamboo, to which a pair of bullocks are yoked. The goriu (Kan =  $h\bar{u}rige$ , Tamil = sadaih-hushal), is a seed-drill or drill-plough. It consists of a transverse beam, pierced at equal intervals by 10 or 12 hollow bamboos, which unite at the top in a wooden bowl or hopper. The lower ends of these bamboo tubes are jointed into other tubes, which project 3" or more below the beam. The ends of these projecting tubes are cut diagonally, so that when the beam is drawn along the ground by a pair of bullocks, they serve at once to make the

CHAP IV AGRICUL TURE

furrow, and introduce the seeds with which the bowl or hopper is fed Sometimes a subsidiary tube and hopper are affixed to the extreme end of the beam, or dragged behind the seed drill by means of a cord 3 or 1 long, attached to the centre of the beam for the purpose of sowing a sal or row of pulses Ocea ionally the sils are sown by a plough with a single tube and hopper attached. The quatal as or weeding plought, consists of a beam fitted with from 1 to 6 iron teeth, each tooth about 2 wide, with phont I between them Tho beam is drawn like a plough by bullocks over the ground, the teeth rounting somewhat forwards, and not straight down hill a rake. This operation leaves the ground perfectly clean except where the drills have deposited the seed For hand weeding the Hospir ry ota use not the latar lettu of the lalaghet but in instrument called dol adu para (han =orerare, or Hand = Jurna), something lile a marrow shoc last in shape, shod with a broad flat piece of iron at the toe and piereed with n slit at the instep to admit the fingers into a sort of hilt. The instrument thus grasped is exactly at the proper angle to the ground and the weeders, holding this in the right hand work down between the drill loss ming the roots with the dolada rare and pulling up the weeds with the lift hand Balaghat for mers also use malicts (Tam lottappule Let lodatalu) for breaking sods by hand, and to make the ground even in hurile (etta) with its undersido covered with thorns and twigs is somotimes drawn over the fields

In the Barimahal the implements it ed nro mostly of the Tala ghat type, but the palate, gerru, guntal a nnd dol adu-para are by no means unknown

In the Talaghat and Biramahil the favourte mode of manur Manures ing land both wet nad dry is to pen cattle or sheep on it Green manures of soveral kinds (see p 256), are used for wet lands One of the most valuable of green manures is indige, but its use is confined to Attur Taluk In the Balaghat the penning of cattle and shoop is comparatively mire, the ryots preferring to use their cowdung in the form of brattie as fael Their household and farm and refuse, street sweepings, ashes, etc , they store in pits just outside the village These pits are about 8 or 10 square and 6 deep, and there are generally a couple of rows of them Lach household has its own pit, and ne ryot dare piler from another s the pit system has its own advantages, for the manure is protected from sun and wind, and its fertilising properties are improved by the retention of moistare Tank bod silt is used

¹ Al o c lled quatila or quatura and in Kanarose kunte

OHAP IV.
AGPICULTURF

Protection of Crops throughout the District to improve the soil of both dry and wet fields, and in some localities pig-dung, purchased from Oddas, is highly valued

The ryot has to protect his crops against the depredations of beasts and birds, and also against the Evil Eye On the hills, and in the neighbourhood of forest reserves, fields are frequently fenced with therns and cut scrub, but fencing is usually dispensed Wild pigs are most destructive of iagi, kambu, with clsewhere and sāmai, but it is said they will not touch hoise-gram or gingelly, lience, for fields subject to their inroads, the latter crops are pre-Birds are scaled by clappers, and on the hills it is the practice to suspend to a long pole a bell or inverted kerosine oil tin, with a slip of wood inside it attached to a winnow in such a way that it lattles with every puff of wind A similar purpose is served by tying to a tall pole a dead crow, a strip of blanket or cloth, or a dried plantam leaf, which flaps in the breeze Throughout the District large priapic figures of straw or rags, with outstretched arms, and an inverted chatty for a head, are to be seen in the fields, their function being apparently, partly to scare birds. partly to avert the Evil Eye, and partly, as in ancient Greece and Rome, to induce productivity The Evil Eye is also averted from the crop by decorating all conspicuous locks and boulders with white discs or grotesque white figures, or whitewashing them Whitewashed chatties, with or without black spots, or palmyra leaves stuck in the ground points uppermost, are equally efficient, and occasionally the skull of an ox on top of a post serves In short, judging from the precautions taken, the same purpose the Evil Eye is the worst danger the ryot has to contend with

Threshing.

The processes of threshing are similar to those of adjoining districts. Paddy, and other grain which is readily detached from the stalk is first of all tied into small bundles and beaten by hand (h.n-adi) on the threshing floor. It is then thrown loosely into heaps and beaten with sticks (hōl-adi). This process is often applied to pulses, gaugelly and other pod-seeds. The most thorough mode of threshing, however, is to tread it out with oxen, and this method is applied to almost all grains, especially to those which, like rāgi and kambu, are difficult to extract

Storage

The Talaghāt 1yots store their gram in little cylindrical gramaries with a conical roof. These are built on stones, across which beams are laid. Above the beams are thorns, then kambu stalks then mud plaster. The roof is thatched with kambu stalks, or sometimes with palmyra leaves. The walls are of dhall stalks, plastered inside with mud. The gramaries are sometimes divided inside into four compartments by mud. partitions, which cross at

right angles. Access to the interior is of lained by on opening in the contest roof Similar structures are us d in the Baramahal In the Bulighit gram is often stored in gigantic jars of carthenwaro (tonbit) A distinctive feature of the Bill hit and the Northern and We tern Biramahil are the rigi pits (pillirams), which are exervated in the rubbly subsoil seemingly impersions to damp. they usually have a small manhalo on top are some 8 or 10 ileep, and at the bottom average 16 wide, the bottom being flat and the walls and t u forming a dome han systered will remain for many years without spoiling, but it is dangerous to enter a pit till it has been properly ventilated on account of the carbon dioxile which is apt to a numbrate within Thes pits are less used than formerly, par ly owing to an many villages being depo pulated and partly own, to the facilities created by railways and

CHAP IV Annici L TLFE

roads for theparing of the at rplus pre luce of a good harves Cultivation on the Lills differs but little from that of the Him Culti plane so far as dry crops are concerned. The Malaryahs of the vallon (1) Dry Shernross are extremely sloveds in their methods they are in fact demorals ed by the good wages off rel in coffee estates, and they often leave their own fields fallow, and work on the estates instead. Headlers, and e parally on the Kolii malais, cultivation is serululously clean, and on the be t lands finer crops orogrown than can be sen anywhere on the plants the fields have to be errefully terrical, and the cost of terracing is expressed in terms of grain. A sharp distinction is recognised between ularu kadu or land which e is be ploughed and Jotta Jada, or land which can only be cultivated with a hoe

Wet cultivation is to be found only on the Kolli malais ( ) We when some 500 odd acres ar classed as wet. Some of this names is situated at a very high level and slegends for its moisture on the water which cover from the hillside some nes in the hollows of the valleys where the drainant from the higher levels forms a water logged morass, and occasionally, at still lower levels, where the draumac water emerges from the quartiere and cuts its way through firmer soil the streamlets are dammed. and little channels are dug to conduct the water to strips of stream ido paddy flats The light level nangar is fairly firm and most of it can be ploughed. The anompy low level paddy flats are often full of home; puts in which the cultivator sinks up to his armpits or even to his neck ploughing is impossible, and, in order to transplant stedlings, the labourer must sit on a plank I we crops are sometimes grown on lands that can be ploughed, but the low level nangar is more retentive of moisture, and single erop in those fields yields more than a double crop at higher levels

212 SALT M

CHAP. IV. CHILL CROIS. Paddy.

The area under paddy cultivation in Fach 1320 was a little over 180,000 neres, of which about 102,000 lay in the Tala-I IRRIGATID. ghat and nearly 63,000 in the Baramahal Salom had the largest area, with over 43,000 acres. Attur came next with nearly 30,000 Then followed in order, Dharmapuri (26,000), Krishnagiri (23,000), Trinchengodi (21,000), Hostir (15,500), Uttankarai (13,400), and Omalin (8,000 odd)

The methods of paddy cultivation in Salem District do not differ materially from those of the districts adjoining. There is a similar bewildering list of different varieties, a similar general classification into long-erop and short-crop paddies, and similar puzzling diversities of method and of seed-time and harvest in different localities Themotically their are three seasons for cultivation -(1) Right Seison, also called Jülävad - Varyasi, Am and half of Adn ('rom the middle of May to the end of July), (2) Middle Season , the latter balf of Ada with Avam and Parattasi, (from the beginning of August to the end of the first half of October), (3) "Hot Weather", Kartigar, Margali and Tai, (from the middle of November to the middle of February), the harvest being in the div season. The month of Arpisi (October-November) is expressly excluded, and paddy cultivation in that month is proverbially unlicky. Again, paddy may be raised (1) entirely by irrigation ("wet" method or  $\varepsilon \mathcal{E} t u \cdot k \overline{u} t$ ), (2) partly by arrigation and partly without it (" mixed" method or puzhudi-kal), and (3) entirely as a day crop Again, paddy is sometimes sown broadcast, and sometimes transplanted, sometimes the seeds are sown "dry", and sometimes they are vetted first

Long-crop paddy is ordinarily called samba, and matures in from 5 to 8 months; short-crop paddies are classed as lär (four months) and human or home (three months) Usually the kār or hururar crop is the earlier crop, being cultivated in Chittrai or Varyası (April to June), and the samba crop is planted from Ani to Avanı (June to September)⁸ In the Talaghat, hot-weather har

¹ See Trichinopoly District Gazetteer (1907), pp 132-6, South Arcot District Gazetteer (1906), pp 115-7, Mysore Gazetteer (1897), Vol I, pp 131-144, North Arcot District Manual (1893), Vol. I, pp 260-2, Coimbatore District Manual (1887), pp 214-6

² Much of what follows is taken from a treatise on Peddy Cultivation in the District by Mr. C Venkatāchāriār of Kadattūr

³ In Salem and Ömalür a kar crop is sown in Chittian or Vulyusi (April to June), and harvested in Avani (August-September), the second crop (sambā) is sown in Avam or Purattus (Septomber October) and harvested in Mürgah or Tri (December-February) In Attur the seasons are different, a first crop, either kār or sada-samba is sown in Ādi (July-August), and haivested in Müigali (December-January), and a second (kar or kuruvar) is sown in Tai (January-February), and harvested in Valyasi (May-June), this of course being possible only in cases where margation is supplemented by wells

CHAP IV

is known as Masi kār, and in the northern Baramahal the kai crops are distinguished as muklar and millar (fore kar and after lar), Chier Cross the latter being, like the Mass lar, sown in Margali Kururan crops are sown about a mouth earlier than Iar crops, and mature rather more rapidly 1 Only under exceptionally favourable conditions such as exist under some of the best irrigation sources of Attur, Tirachengodu and Salem and under the Pennaiyar, can two crops of puddy be raised in one serven

Various kinds of " dry ' paddy, under the general name of pu hudi nel, are grown to a limited extent in all the taluks the Shovarove it is sown in Chittrai and mintures in I months, in Attur it is sown (usually in saline soils) in Adi (July August), and requires 8 months, in the Baramahal it is sown in Vinyasi or Am (May July), and harvested in Margali or Im (December Lebruary) In Hosur there are two varieties (1) Pedda lairu radlu, a 6 or 7 months erop, is sown on black sandy soil so situated that it retains moisture for some months after the runs live coused. It is also sown in wet lands in June, when there is no water in the tanks, and is irrighted when the crop is 3 months old (2) Autla-radlu or "black paddy,' is purely rain fed and does not dopend on sabsoil moisture. It is allo a 6 months' crop and is sown lile Bairu radlu in April or May Both varieties are sown broaderst, and are weeded 2 months after sowing, the weeding being repeated once or twice, at intervals of a month | The rice of both kinds, when cooked, is of a roddish colour and is much esteemed by Brahmans, and both kinds are much in domand for the manufacture of and (pounded rice) in Dharmapuri and Krish nagiri

Wheat (Triticum satirum=godumai) was cultivated in the time wheat of Read in small quantities on the ' Ting recotta Hills (Chitteris) and the exclusive privilege of buying up and selling the erop was farmed out by Government At present it is a erop of very little importance, only about 300 acres, mostly in Saloin Taluk being cultivated, as a dry crop on the Shovaroys, and under well irrigation on the plains

Sugar cano (Saccharum officinarum) is a erop of small impor- Sugar cane tance, the area totalling about 2 300 acres, scattered throughout the District It favours black clays and black loams, and, as it

¹ Aruvatham (S xtieth) kurula so called because it matures within 80 days of transpant .

² Also round Penn garam where two and sometimes three crops of pilan samba are sometimes raised in a season each crop being four months on the ground The first crop s sown in Varyasi or Ani and the second in Kurtigal er Murgali

214 SAILM

CHAP IV.

exhausts the soil two crops should not be iaised on the same ground in consecutive years

Coco nuts

Coco-nut Palms (Cocos nucifica) are estimated to eover nearly 9,000 acres, of which about 3,700 are in the Bāramahāl, and about the same area in the Talaghāt Krishnagur Taluk stands first with over 2500 acres, Ömalür next with 1,700 acres, and Hosür third with 1400 acres Local varieties reported are senna pāttu am, sevennā, sevennā, sevennā kēvuli-pāttu am, but the kind almost universally cultivated is the common green variety

Areca net

Areca-nut, (Areca catechu = Tanul pākku or kamugu, Telugu, valla or  $p\bar{o}h\bar{a}$ ), covers about 2,200 acres, of which about 1,000 are in Hosūr Taluk, (chiefly in Denkani-kota and Tali Firkas), and Though the area under cultivation is insignearly 900 m Attūr inficant, the crop is most lucrative. Arcea-nut requires a perennial water-supply, and is not usually manured, but in Attui Taluk castor-oil pānāk and pig-dung are sometimes applied, the quantity being one measure 2 per tree in the 4th and 5th years, and one or two rallams after the fifth year Sometimes the seeds are sown in nuiseries (located in a betel-gaiden, for preference), and planted out after three, or, in Attur, six, months Sometimes transplanting is dispensed with, and the seeds are sown on the site selected for In the north the plants should be about 6 feet apert, or about 1,000 per acre, in Attu 8 feet apart or from 600 to 650 plants per acre. In Attur sowing takes place in Arpisi of Kartigar (October-December), in the north during or after the Makha rains (August) It is customary to grow areca-nut on land previously cultivated with betel-vine or paddy, but it may also be grown on viigin soil, provided that plantains are planted a year beforehand to ensure shade. When a betel-garden is selected as a site for an areca-nut tope, the latter is sown about 2 year- before the betel-vine is expected to die out, and the vines are afterwards replaced by plantams. A few fruit trees (orange, hme, guava, jack, etc.,) are often planted in the garden, which is protected from the wind by a fringe of coco-nut palms. Before soving areca-nut, the ground is loosened to a depth of 18', and the clods are broken with a short club. If the soil is very heavy, (and acca-nut prefers clayey soils), the land is subjected to a meliminary ploughing. It is then flooded, and the seeds are sown in the damp carth. In Hosur Taluk it is believed that the Golders Gauranina tolers up her abode in areca-topes, and she

must be proprieted by the granifes of a sheep or sont before the CHAP IV crop is liarvested

The area under betel time (Ptper beth) is a little over 1 100 Betel vine acres of which nearly 400 acres he in Hostir Taluk and most of the rest in Dharmapuri, Krishnagiri and Salem In the early days of British rule the right to cultivate betch was beensed and farmed out by Government

The two chief varieties of betal are distinguished as (1) white (tellat lods) and (2) black (larun lods) The former is commonest in the Biramahal the latter in the Balaghat Other varieties are (3) Lalpura or Lulpura Lods, (said to be a variety of rellar Lods) (4) toligas (an inferior variety) and (5) parala fails Vellas leds is also I nown in Dharmapuri as sallarar lodi

Betel is grown on clayer soil on which paddy has been proviously raised land previously oultivated with sugar cano or plantans should be avoided. The prescore of home in the soil is considered favourable to growth

The area covered by plantains totals about 1800 acres, Plantains of which more than half he in Hosar (540) and Omalur (437) The varieties most commonly grown in the Talaghat are (1) rastals a rather insignd fruit some 4 to 12 in leagth, (2) niviram some times do oribed as a variety of rastale, (3) monthan a big thick fruit as much as 7 long and 3 thick and (1) samba value said to be a variety of monthan but sweeter and more whole ome Less common are (5) nachas n dam, in size interinediate between rastals and monthan and preca whon ripe . (6) utiram, similar in size to nachai nadam but red when ripo (7) mada talai, also called p yan, about the samo sizo as pachas nadam (8) pu valas or sugantham a cheap variety about the same length as rastale, but more slender (0) nandu l'alai, a smaller fruit about 3} in length (10) nandan (rare) (11) nilangam (raro)

The following varieties are reported from Hosur Taluk -(1) yalahi (Kan ), sugantham (Tel ) but apparently not the same as the sugantham of the Inla hat it is described as a small slender fruit light coloured and of good flavour with from 80 to 120 plantains to a hunch, (2) puttu a short thick fruit light coloured or yellow according to soil, valued for flavour and also for modicinal purposes especially for internal fever, bearing about 80 to 130 plantains to the bunch (3) pabba (Tel), yelai (Kan) lay (Tam ), a large green fruit of good flavour, with about 40 to 80 plantains to a bunch , (4) chandra, the secualar of the Tamils a large red fruit of delicate flavour yielding once in 3 years, it bears from 60 to 120 plantains to the bunch, rare (5) raja a large vellow fruit of excellent flavour, 50 to 100 plantains to the

CHAP. IV. CHIEF CROPS.

bunch, rare, (6) rasa, similar to sugantham and valued as medicine; very rare; (7) nallarati (Tel), the karu-vālai of the Tamils, a very small fruit, slightly acid in taste and of dark colour, bears from 200 to 400 plantains to the bunch; called also thoranti from the thickness of its stem, (8) būdu (Kan), būdadhi-arati (Tel), an insipid fruit, grown chiefly for its leaves, bears 20 to 50 plantains to the bunch; (9) madhurangi, (said to be the same as the Tamil monthan), a large fruit of indifferent flavour, used as a vegetable, bears from 50 to 100 plantains to a bunch; (10) yēnuga (Tel), gubbarati (Kan), yānai (Tam), Anglice "elephant", so-called from a fancied resemblance which its bunches bear to an elephant's trunk; grows to a height of about 3' only, the bunches, which carry from 100 to 200 plantains each, touching the ground, fruit small and of indifferent flavour.

Plantains are usually planted in Tai, Ādi, or Chittrai, and the crop is gathered from 12 to 18 months after planting. The plants are allowed to continue for three years, after which a change to another crop is desirable.

Mēchēli Firka is noted for its rain-fed plantain cultivation. The varieties so cultivated are monthan, navaram, nandam and nīlangam. The site selected is usually the gently sloping flank of some low plateau; the slope is crossed by strong artificial ridges of stone and mud, which temporarily obstruct such rain-water as may run off the higher ground. There is no particular month for beginning this cultivation. The land is ploughed 8 or 10 times after a shower, and pits are dug 6' to 8' apart, and 1' or 1½' doep, so that the entire root may be embedded flush with the surface. A heavy rain is then awaited, and after it the roots are planted and covered up with earth and manure. About 400 plants are set in an acre. The first crop is harvested after the lapse of a year, and the plants are allowed to continue for three years, sometimes for more. Side shoots are lopped every three or four months

The rocky slopes west of Pail-Nād on the Kolli-malais are full of moisture from natural springs, and advantage is taken of the fact to cultivate plantains, mostly the common rastāli, on the cliff side, the Kolli-malais are also noted for choicer varieties, in particular the laru-vālai, or black plantain, which realises as much as Rs 2 per bunch, and the big red pattu-vālai

Plantains are an important item in Indian economy, the fruit, when tipe, is a wholesome item of diet; unified plantains are boiled and eaten as vegetables. The succulent stem is also boiled and eaten by Biahmans, who consider it as a potent digestive¹, the

¹ So potent that it will digest stone, and is therefore a valuable prophylactic against stone in the bladder and kindred troubles

lerf and "bark" are used by the higher casies as food plates it is only the fibre that has not yet been exploited in Salem District

District
Ragy, (Liusine coracana = Tamil letar or atiyam) covers an area of nearly 334,000 acres, of which 136,700 are in the Bara mahal, 99 700 in Hosar, and 97,600 in the Falaghat Jaluks

CHAI IV

II UNIRRI GAIFD A CEREAIS Rabi

The principal varieties recognised in Hosur Inlink, where rigi cultivation is a fine ort, arc (1) gidda rage and (2) dodda (pedda or permal rage the former a dwarf plant characterised by short thick spikes, the latter a taller variety with long thick spiles, gudda rage takes about 4 months to miture, dodda rage from 43 to 5 months Lach of these classes is divided into numerous sub-varieties, e.g., tella or bili gidda rugi, a sbort 'whito" variety hasuru (lelngu pasaru) gulda rugi or ha aru lambi (yellow or green stalked), nalla guda rage a short black variety tella dodda rage, a tall white kind, etc Jen muttu rage is a sub variety of dodda rags with rather clongated and compact spil es Mangige rugi is a yellowish variety of the gidda rugi type. Kaddi rugi is distinct from either dodda rage or gelda rage the spiles bein, long but thinner than those of dodda rage. It has two sub varieties, (a) lappu laddi rage (black) and (b) bili laddi rage (white) Alea are for measure ladd; rugs 1 is heavier than that of any other variety of ragi execut sen mutta, the grain being small and dense while the grun of ordinary runi is large and less compact Chemma ragi is a term used for grain which has been moistened by the percolation of water into storago pits. In the Talaghat rights toughly classed as latte arryam and tatal ayriam. the former a dry crop and the latter grown under irrigation

the former a dry crop and the latter grown under irrigation Dry," rigi in the south is usually of the short or gidda ragit type, though periga ragit is also grown

In Hosur the right fields are ploughed three or four times during the raise of May and June. The first ploughing is usually done with a new plough and  $p\bar{n}p\bar{u}$  is made over the bulls and the implements of husbandry to be employed. After the third or fourth ploughing the land is well manured and the measure is them ploughed in. The manure used is sheep or cittle dung, farmyard and household refuse, and the silt from tank beds. Fifty cartleads of manure are sometimes applied to one acre of land. Then the soil is thereoughly pulverised with a harrow (palati). Sowing usually takes place from the middle of July to the end of August. Seed is sown broadcast or by the duilt plough (gorn) it germinites in three days, and in fifteen days the field is green. Fifteen days after sowing the fields are heed over with the weeding plough

¹ The word kadds means a small stick

CHAP IV

(guntaka) and hoeing is repeated a week or so later. One month after the second hoeing the fields are thoroughly weeded by hand with the doladu-para A shower one month after sowing, two or three showers in the second month, when the stem and leaves are forming and a good rain in the third month to assist the formation of the seed spikes, suffice to seeme a good erop. In the southern taluks the procedure is very similar, but the palaki, goriu, guntaka and doladu-para are not used and the fields are manued by penning cattle and sheep on them, and shifting the pens from place to place, till the whole field is saturated, a process that sometimes continues for six months, from Tai to Vaiyasi (January to June). In Salem and Omalüi Taluks lägi is usually transplanted, an expedient exceedingly rate in dry cultivation, the seedlings are taken from the seed-bed 3 or 4 weeks after sowing, and are planted 9" apart The ground is heed about one month after transplanting, (or after sowing, if transplanting is not resorted to), and weeded once or twice in the second month Throughout the District Adi (July-August) is the chief month for sowing, and transplanting takes place after the Makha rains of Avani.

The crop is cut in November and December, or even later, from four to five months after sowing It is usual, before harvest, to saerifice a fowl or goat, to mingle its blood with boiled nee, and seatter the mixture over the fields Sometimes the first handful reaped is sprinkled with milk or ghee. In Hosūi the stalks are eut close to the ground, and left in situ for four or five days to dry They are then tied into small bundles, stacked for a month or two, and then spread over the threshing-floor, and when the stalks are thoroughly dried, the whole is trodden by cattle. The straw is then removed, and the grain is thoroughly winnowed. In the Talaghat it is often the practice to cut the heads only, to dry them two or three days in the sun, and then store them in heaps or in a closed room. The interval between reaping and threshing is rather shorter than in Hosur (from 15 to 30 days). The stalks are ent a week or ten days after the heads Kolli-malais the stalks are not cut at all, but are burnt as they stand Ragi straw is a very important eattle fodder.

In Hosur a kind of flour known as rada-rāgi is prepared by first soaling the grain in water for a night, and then spreading it out to dry, by this process the grain, when ground can be easily free I from husk, and is whiter in colour than ordinary rāgi flour.

 $T\bar{a}val$ - $r\bar{a}ga^{1}$  is the name given throughout the District for those varieties of ragi which are grown under well-irrigation.  $T\bar{a}val$ - $r\bar{c}ga$  is sown in seed-beds, and transplanted about 20 or 30 days after

Almostled reffering and, in Atter purifica-there

sowing, the seedlings boing set from I to 9 apart. It is irrigated CHU IS once or twice a weel, according to soil and season, and is reaped Cours Gross within two or three months after transplanting Being independ out of run Taral tan can be cultivated at all sersons of the year

humbu (Pennt elum top hor hum Hind lapra) execeds oven ragi ha tu in importance a a food grain being cultivate I to the extent of nearly 184 000 acrs, of which over 257,000 are in the Talaghit and thout 145 000 in the Baranalil the area in Tiruchencoln Taluk is over 162,000 acres. It is particularly a favourite gram with Kaibolar weavers, who use it not only as a food but also for making lange as size for weaving On dry lands lambu is grown as a first crop being sown with the rains of Vaisass (May June) and harvested in about four mouths in Purattusi (September October) Some varieties, however, have different seasons Irn gated lambu is a speciality of the lalambit where, on good soil and in a favourable sea on, it can be harvested in ninots days In Attur Inluk kumbu is harvested on wet lands any time between Angust and Lebruary

Tho chief varieties are -

(1) Perun Lambu, sowa in Chitten or Vaiva i (April Juno) and harvosted from Adi Parattasi (July October) In Omalar perun l'ambu is sometime sown in l'unittesi or Arpini (Soptember November), and harvested in Margali or Ini (December 1 ebruary) ,

(2) Aullan lambu, or arest lamba, which matures more rapidly than other varieties, (3 to 3} months), sown in Chittrai (April May) and harvested in Adi (July August) ,

(3) has lambu or perun lan kambu ( Ini to Purittasi) .

(1) Kommas or larulottan lambu, sown in Purnttasi (Soptember October) and harvested in Margali (December Janu ary) Sown sometimes in a seed bed oud transplanted after thirty days or so

Other less common varieties are lottu lambu, pumudi lambu, and sonachalam lambu

Kambu flourishes on red loans and sands. The ground is ploughed three or four times before sowing . The manure used is the dnng of cattle and sheep, and on better soils animals are penned before ploughing beams. The fields are usually ploughed a month or so after sowing, to provent the grain from growing too thickly Kambu is supposed to exhaust the soil, and should not be grown more frequently than in alternate years on the same It is often sown on land praviously cultivated with ragi. horse gram and black gram succeed it It is sown mixed with narı payır, or between rows of dhall, avarıı or easter In Omalür Taluk, when irrigated, it is followed by cholam In Attur Taluk kambu and indigo are put down as a mixed crop on wet lauds in May

CHAP 1V. CHIEF CROPS or June, the kambu being haivested in August or September, and the indigo in October and November When harvested, the heads only are cut off, the stalks being left standing In Salem and Tiruehengodu kambu is reaped twice; after the heads which first mature have been removed, secondary heads mature, and are cut 15, 20 or 30 days later After harvest the stalks are carefully tied into stacks, to prevent rotting in the rains Kambu stalks are the most valued thatching material in use in the District Superstition forbids that the heads, when cut, should be allowed to lie pointing towards the north. The heads are thrashed by driving bullocks over them as soon after reaping as the weather permits, if the weather is dry enough the heads may be thrashed on the very day of harvest. The grain is soaked with water before it is husked The flour is prepared either as a thin gruel with butter-milk or water, or as a thick porridge with dhall, avarai oi brinjal

Chôlam.

Cholam (Sorghum rulgare = Telugu Jonnalu and Hindustani Juār) is cultivated on over 96,000 acres, of which more than 73,000 are in the Talaghāt (Salem 28,600, Triuchengodu 20,000, Attūr 17,400), and only 20,000 in the Baramahal (Uttankarar, 11,200) It is both a "diy" and a "wet" crop, and its seedtime and harvest and the methods of its cultivation vary so greatly, that a synoptic treatment of the subject is haidly possible. Roughly speaking, cholam in one form of another is being sown and haivested all the year round in various parts of the District The chief varieties grown as food-grains are popularly distinguished as ied cholam and white cholam In Ömalür and Attüi these are sown as a second crop on nrigable land in Margali (December-January), on fields previously cultivated with kambu, 13g1, paui-varagu, etc., and leaped four months later in Chittiai (April-May) It should be migated once in from 4 to 7 days In Tuuchengodu, Panguni (March-Apiil), Valyasi (May-June) and Arpisi (October-November) are said to be the months for sowing, in Salem, Purattāsi (September-Ootober) Black ehölam (karun-chōlam) and kākkāy or talar-virichān-chōlam are invariably nam-fed, and are grown for fodder rather than for grain

The  $k\bar{a}ki$ -chōlam (also called black of kari-chōlam) of Hosūr Taluk is likewise grown for fodder, it is usually planted along with mustard, wild gingelly, avarai, etc., in rows in rāgi fields; it is said to differ from the  $k\bar{a}kk\bar{a}y$  chōlam of the Talaghāt Makka-chōtam is not chōlam at all, but maize (Zea mays), a crop of small importance in the District, covering less than 400 acres. When ripe for harvest, chōlam is cut close to the ground, and the grain is trodden out by bullocks from 3 to 8 days after cutting, it is then dried in the sun for 2 or 3 days and stored in granatics

When required for use, the grain 1 moistened by sprinkling water CHAP IV overst and then rounded in a postle and mortar. The stalks and Court Crors husbane need f r fedder

Minor occesis, of which the chief are (1) samu, (2) varage (3) tensi are if me of no mean imperance in the arrealtural

corous of the Datest llow, h the siell per new is small, and the grain is not untrition, the cost of cultivate in is trivial, the growth rated and the erop hards. Hence a large area of poor sals can be cultivated with a mai mid there is which otherwise would be left maste, the real stants to I a very little in cost of seed and lakeur, and he may, if the season a favourable realise a crop of crain and straw that will suffice for a year a domestic requirements and enable him to dispace of his more valuable products for reads ea h

Il I ctars.

The most important pul is hore grun (=Thunk lott = Hindustrin Lille, Bile for lef rund In the Tala but it covers fler cram over 96 000 seres in the Paramahal 100 000 in the Balighist a hitle over 20 000 " hatler de or' your wile ' runs the proverly, than fail to sow aram on wall land. Its power of maturing with very little rain, and after it has g t a forestart of sul 1 t me almost solely on the dens of Jameses render it myaliable as a second crop. It flourishes on relatively poor soils on richer soils or under heavy rains it runs to leaf and the flowers are few It is usually put down in September or October as soon as I ambu, samm, or gangelly is harvested the ground being ploughed and the seed soon brondered, manure is not necessary. A light shower is enough to cruse the reed to germinate, and a f w more showers are required when the leaves are forming dew does the rest. The harvest is a January or Labruary or even March. about four months after sowing. The plants, when mainre are pulled up by the roots, and dried for ten days or so and are then tradden by cattle. The leaves and pods are valued as fodder Horse grun is eaten by the poorer roots of the Baramahal especially when there is a shortage in the ordinary food grains

Dhall or red-gram (Carinus indicus = Taimi turarai) comes Diall next to horse gram in importance. It covers an area of nearly 19,000 seres of which nearly 10 000 are in the Talaghat over 8,000 in the Baramahal and about 1,000 in the Balaghat Arishmagiri is the chief dhall growing taluk with a total of menty 6 000 acres Dhall is usually grown in rows 1 apart in the right fields of the Barninahal and Inlaghat, in the Balighat it is sometimes associated with gingelly (p 207) It is a serenmonth oron, sown in Ani (June July) and harvested in Tai (January Lobruary) It is a kist-paying product after reaping it is stored in the ped, and broken and sold in instalments of the

CHAP IV CHIEF CROPS

Avarai

market suits The stalks are used in Salem Taluk for the construction of small rat-proof granaries

Mochai or avarai (Dolichos lablab) is one of the most valued catch crops of the Hosūi iāgi fields, and is sown in rows, sometimes with castor and mustaid, its leaves are said to fertilise the It also thrives on the Shevaroys and Kolh-malais sown in July or August along with ragi, the seeds being dibbled in, one month after the sowing, the soil is heed over, and one month after hoeing it is weeded Avarar is a six months' erop, its growth does not interfere with the growth of the iagi, but after the ragi is harvested, it begins to spread like a jungle creeper The blossoms and pods mature with the heavy dews of December and January but the pods are not harvested while green, when the pods are thoroughly dried, i.e., by the end of January or early February, the ereepers are cut and stored for a few days, after which the stalks are beaten to separate the pods, the pods are then dried separately, and trodden by bulloeks to extract the beans, which are then mixed with ash, fired, split in a stone mill, again dried and separated from the husk. The split beans are then leady for consumption. Three varieties are grown (1) Peddaor Erra-Anumulu (2) Saniga- or Chinna-Anumulu, (3) Ganda-Sangalu or Tella-Anumulu

Other Pulses Among the pulses of minor importance may be mentioned black-gram (a little under 10,000 acres) green gram (about 9,000 acres) and Bengal-gram (about 5 000 acres). The cultivation of these crops fluctuates, and they appear to be declining in popularity. The chief taluks for black-gram (Phaseolus radiatus = Tamil ulundu) are Uttankarar and Omalūr, for green-gram (Phaseolus mungo = Tamil parhar-payer u). Krishnagiri and Dharmapuri, and for Bengal-gram (Cicer ar ietinum = Tamil hadalar). Omalūr and Krishnagiri. The last named is often sown as a catch crop on black paddy soils, when the water-supply is insufficient for a second crop. It is sometimes mixed with onions and cornaider. Black-gram and green-gram are often sown in rows (sāls) between other crops, but Bengal-gram never.

Gingelly, (ellu = Sesamum indicum), is a most important crop in Dharmapuri Taluk where it covers about 30,000 acres, in Kiishnagiii it covers over 13,000 acres, in Uttankarar a little over 4,000 while in the whole of the Talaghāt taluks the area does not reach 9,000 out of a district total of over 40,000 acres

Two varieties of gingelly are grown (1) Pēr-ellu (or persya-ellu) and (2) Kēr-ellu

(1) Pēr-ellu, the less common and inferior variety, is grown chiefly in the southern taluks, and is always a dry crop. In Omalūr Taluk it is sown in Pangum (March-April) and harvested

in Adi (July Au, t) ! In Attur Solem and Cthul ains it is clist it sown in Porott of (See ember O teler) and ent in Mirgali or Cour Cross Tai (December to Lebruary), Bu days after sowing

(a) her our is grown on hith dre at I impated lands In Pharmapura I Pitantara the and is no ally sorm as a dry crop in 11 ch 1 arm in Panis, miler Chetters (Marin to Mas), as seen as the sales man or who to allow a much on the stants utiama fare emply therts dass. It er pa is s' pries riote ar lifte ne la doca entat, the fallemisers plete As not at energy also walls a same a son as the couple cons In Concr. I it exerces to domp is input; a milens a a ration of water is raincus. The brise's im Adve Aran fulr to Sertemb ) Mare aft r min

Irm, 1 11 reely seninger la suita pascel el marr after the ralls barred, ar laist one on April Mas or June. It is a fase into eatch error in Mor " I shall be be ain requires waters a will in tweeter tax of only and want will rethe plants are in flower Waterie should I done in the morning alread by in the event. Gugally is a an light esstanlin ser tran planted

In Dharma mail had ragm at lar . t thega, ells plants or yulled up by the eco. But eleah to they are est ele e to the er ind Alter drain, in the sunfranch real the seeds are extracted by beating the plants with only or north drier.

Talaghar labile, the plant or our hook barel of the more of the first for the bing would be seen to be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be seen to be a supply of the bing would be supply of the bing wo in the hop, the whole stade a hurrit for Hindus betieve such an om n portet de come fatal di a t.r. Mala minima are loss sensitive, and do not lesitate to d fo fat. In busing or selling the crop thus necessed. Pier Hin lus for e mes derote the sale proceeds of surfic stri len gaugalla to their gods and reno mee gingelly cultivation for two or three years. The sacrifice of a tie is supposed to avert the evil influ nee . Lo avoid risks the reals usually study their gingelly susmall separate hears and put the lenses of erublu (Caloleopie gijantes) with it as a prophylactic anainst snal es

Very little gangelly is grown in Hesur its place being taken will by the vellow flowered I e fella or Huch ella ( Niger" = Gut dia Gingelly abysemica) Per ellu is grown as a catch crop with right custor or dhall and is invariably sown in furrows. It is hardy, and

In Omalor T lok I rellu which for the variety usually cultivated as s meti ie but rarely sown in Paratt i (destember October) Air ellu on the off rianline in my a vainturate i and rarely in Langual (March April) Very little Kar ellu is lower r sown in the Talak

CHAP IV CHIEF CROPS

Castor

thrivos on pooler soils, ied sands, and loams It is a three months' clop, sown in May or June, and reaped in August or Soptember. It is cultivated mostly in the Hosūi and Kela-mangalam Firkas.

The easter-oil plant (Ricinus communis = Tamil āmanaklu, also called muttu-kottai or "pearl seed") is grown all over the District, usually as a byc-crop in fields of ragi or kambu It is especially important in the Talaghat, where it takes precedence of dhall and mochai as a kist-bearing erop. The estimated area under easter in Fash 1320 was over 26,000 acres, of which 14,000 lay in the Talaghat, 9,000 in the Baramahal and 3,000 in the Bālāghāt Tuuchengōdu is the chief easter-growing taluk, with an area of 8,500 acres Ordinarily it is an eight months' crop, being sown from Ani to Avani (June to September), and harvested from Tar to Pangum (January to April), but the period of growth varies with locality and season 1 In the rich soils of Pancha-palli, Anchetti, and Andevana-palli, of Denkani-kota Division, it grows to a man's height in a couple of months, and when mature, it forms a small tree 12' to 15' high the crop does not require constant rainfall, but a few showers are necessary at the time of flowering The crop is harvested in instalments.

After picking, the seeds are dried for 15 days, and are then beaten, sometimes with brickbats. The stalks, which are valued for fuel, are often left standing till the following cultivation season begins. Two varieties are grown indiscriminately, the "bald" and the "hairy" In Āttūr Taluk, and elsewhere occasionally, 2 it is an irrigated crop

Ground-nut

		<b>_</b>
' Faslı	Acres 3	The cultivation of ground-nut, (Arachis hypo-
1310	1,465	gxa = nela-hadalai), has shown 1 emaikable progress
1311	2,030	during the decade ending Fash 1320 (1910-11), as
1312	3,815	
1313	5,576	the marginal figures indicate. Of the total area,
1314	5,540	over 36,000 acres he in the Talaghat, and not quite
1315	$6,\!182$	6,000 in the Baiamahal Salem Taluk stands flist.
1316	12,756	with over 17,000 acres, Attur next, with nearly
1317	30,468	
1318	39,093	8,000 acres, and Tiruchengodu third, with not
1319	40,879	quite 7,000 acres Sowing takes place in July or
1320	42,774	August, and the harvest is in December

¹ Eg, Salem and Rāsipuram, 300 days, April or May to February, Kārrpatti 240 days (May to January), Ōmalūr 180 days (July to December), Mēchēri 90 days, Hosūr four months

 $^{^2}$  E g , in Pennägaram Division, where it is called  $t\bar{o}ttatt\!-\!\bar{a}manakku$ , and is planted in-Ādi round betel-gaidens

³ The figures exclude those of Nāmakkal and Thuppattur Taluks Those from Fash 1310 to 1316 are for Government villages, minor mams and villages under the Comit of Wards. Those for Fish 1317 onwards are for the whole District

Chillies (Capsi,um spp) form n valuable item of garden CHAI IV produce, and they are grown throughout the District the estima ted are a being well over 7 600 aer a of which about 1,700 he in p (extr Attor Chillies are sometimes grown as a dry crop but more usually they are wat red by wells. They prefer rather sandy ferruginous soils

CRIEF CROPS HENTS ETT Clillie v

Cornuder (Circandrum satirus: = Tam Tottamalli) is a useful Corisader bye crop, energy between 2,000 and 1000 acre, sattered chiefly over the talula of Uttankarni Dharmapuri and Attar Commider prefers black soils, and is often a so inted with gingelly It is soun as a late crop, in Arpisi (October Novem ber), and harvested in Mass (Lebruary March)

Condiments

Mustard (Bea sica jure a = Tamil kadugu) comin (Cuminum Oth r commum = Tamil arrayim) and fenngreek (Trepnella farmin gracum = Tainil renlayari) are often numicled with the mixed crops that characters e the punyas cultivation of the District Mustard is perhaps the most imp rtant of the three though its cultivation is almost confined to the Hills and to Hesur Laluk Ordinards it is a three mouths' crop and is therefor among the first of the mixed crops to be harve tel. The climate of the Kolli malais scenis peculiarly congourd to the plant and it is said that the mustard grown on the rat fields there is sufficient to defray the whole of the list

The remaining par len crops are of little importance Oning Other Garden and garlio cover about 1,000 acres, of which nearly half are in Crops "Tegetables," meluding bringals sweet potatoes yams and innumerable varieties of pumphins, cover about 2 000 ocres in all

PRODUCTS

The total area under tobacco is nearly 7,100 acres of which F Special Attor Talul contributes about 1 700 Trruchengodu about 1 500 Salem obout 1,000, very little is cultivated in the Baramahil. except for ome 1,100 neres in Uttenharai Inlul Lake hetel the right to cultivate toliacce was in Rend a time beeneed and farmed ont by Government

The chief centre of tobacco cultivation in the District is the Tammampatti I irka of Attar Tuluk There the usual variety is that known as 'black' tobacco, and it is almost invortably cultivated in dry lands under well irrightion. Tobacco is said to thrive only when irrigated with brackish water, and hence well water is preferable to the water of tanks or streams. It is usually grown as a second crop, after irrigated kombin or taval rigi soil chosen should be light, but not sandy the sites of deserted villages or land cleared of prickly peor are specially suited for rearing tobacco, probably owing to the salts that they contain . the presence of lime in the soil is also beneficial A light

CHAP IV. CHIEL CROPS ferruginous loam yields the best quality, though the leaves are smaller, and the cultivation requires greater care, than is the case with elops glown on other soils. Tobacco should not be grown for more than two years consecutively on the same plot of glound Black-cotton soil is unsuited and in alluvium the plants grow to excessive size and suffer in quality.

Rain-fed tobacco is considered greatly superior in quality to that grown under irrigation, though the outturn is less and the labour involved greater

When the plants are about 1' 6" high, blossoms begin to form: at this stage the top of each plant is nipped off; no flowers are permitted to mature, except such as are required for next season's supply of seed. The removal of flower-buds is followed by the appearance of lateral shoots or "suckers," and these also must be regularly removed. Not more than 10, or at most 12, leaves should be left on each plant. Light showers are favourable, heavy showers are injurious, but the worst enemy of the tobacco grower is a hail-storm, which means the annihilation of the crop

The Taluks of Tiruchengōdu and Ūttankaiai, and Rāsipuram Division, are the chief centies for snuff tobacco in the Presidency ¹ Tobacco grown for snuff is almost invariably rain-fed. When tobacco is cultivated for chewing, watering is withheld for 4 or 5 days before the crop is cut. A special kind of tobacco called "white" tobacco is grown in Āttūr Firka for snuff. In Salem and Tiruchengōdu Taluks, where the leaves are removed from the stalks before pressing, the stalks are sold by the ryots to middlemen. At Edappādi in particular a big trade has developed recently in tobacco stalks, which are exported to Bangalore, whence they are distributed in Mysore State, Dharwar and Coorg, where the Kanarese people chew it with betel. It is sometimes converted into snuff. The stalks are also valued locally as manure.

The area under cotton (Gos ypium spp) in the whole District in Fash 1320 was nearly 12,700 acres, of which 10,100 acres were located in Tiruchengodu Taluk, 1,200 in Salem and 900 in Attur.

The valiety of cotton usually grown is known as (1)  $n\bar{a}dam$ parutti Less common are (2) ukham- (or uppam-) parutti,
(3) sem-parutti, (4) adukhu- or sada-parutti  $N\bar{a}dam$  is grown on
1ed loams, and is sown after the Chitical (April-May) rains, or
later, the  $\bar{A}di$  Festival 2 being a specially auspicious time
Kambu is often sown broadcast with it  $N\bar{a}dam$  plants usually
bear for three years, and they boar twice a year, in January and
July or a little later

Cotton

¹ Watt, Commercial Products, 1908, p. 802.

See Vol II, p 206,

Uklam and sem parutti favour black loams adukl u parutti, like CHAP IV nadam prefers red loan Ul kam is a one year crop It is from CHIEF CROPS adukl a-parutts and sem parutts that the sacred thread is spun

Cotton used to be of much greater importance in the agricul tural economy of Salem District than it is now the riot used formerly to gin and spin the produce, and hand the yarn over to the village Parialis to be weren into clothes. Salom cotton was exploited by Mr Heath, and after him by Mr Tischer, and "Salems" were well known in the commercial world 1

Indigo (Integofera tinctorer = Tam acure) is a special pro- Intiko. duct of Attar Taluk where some 2,000 odd acres are cultivated The area under cultivation is steadily decreasing from year to year. It is a three months' crop and is usually sown with Lambu in June and harvested in September. It is chiefly grown as a manure for pully lands, its value as a dye being suli idiary, the leaf, as soon as harvested is carted off to the factory, and is returned a day or two after to the root, who receives a rupee on each cartload. An acre of indigo is sufficient to manuro three acres of wet land

The moncer of coffee cultivation on the Chevarous was Mr G Coffee Pischer, who obtained land for that purpose during Mr M D Cockburn's Collectorate (1820-29) The new undustry met with the sympathy of Government, and land was granted on favourable terms 2

During the past twenty five years the coffee planter has had to face enlamities that threatened him with extinction and the period of depression has not yet passed 3

The chief factors in the decline in prosperity of coffee oultien tion are three -(1) full in the price of coffee, (2) merense in the cost of cultivation, (d) pests

The marginal statement * shows at a glance the fluctuations in Prices

price of coffee from 1874 to 1907 the Year Lariat on price obtained in the former year being 10 1877 taken as 100 Tho netual price realised 188 93 in 1901-02 was just over Rs 10, in 1906-1881 8 07 it fell to R 43-11-0 per owt The area 1890 115 103 1897 under coffice in the whole District in 1881 8 1898 wns 10 769 neres, in 1891 it fell to 8 680 1899 71 acres, in 1900 to 6 221 acres since 1900 1900 51 there has been a slight revival, the area in 1902 6. 1907 58 1910 being 7883 nercs with a yield of about 1 000 tous of parchment and nation coffee

p 1

¹ See p 603 Comme ctal Products of India 2 See Clayter XI p 47 3 Most of the matter that follows has been kindly supplied by the late Mr H W Leems g and Mr C & Short

228 SALFM

CHAP IV
CHIEL CROPS
Cost of
Cultivation.

The increase in the price of labour, and the growing necessity for concentrated manue on account of exhaustion of the soil, would have reduced the planter to bankruptey, if he had not materially modified his methods of cultivation

When coffee cultivation was first taken up on the Shevaroys, the plants were grown under more or less natural conditions was in the seventies that methods of close planting and rigorous handling were imported from Ceylon Under this system the tices were planted at a distance varying from 4' to 8' apart 1 Coffee pluning complised three operations, "topping," "handling," and "pruning" properly so called "Topping" was usually resorted to when the plants were three years old; the top shoot being cut at a height of about 5' from the ground purpose of topping was to check vertical growth and encourage houzontal growth only, producing "a crown or umbrella of primary branches" By "handling" all undesnable suckers and "gormandisers" were systematically removed, and every effort made to restrain the bush severely on fixed lines of growth supposed to favour fruiting, and the most convenient to the pluckers 2 Pruning proper was carried out after the grop was collected, all shoots that had borne fronts were as a rule removed, and those destined for next year's crop were selected and protected

A revolution in cultural methods has taken place during the past ten years, in consequence of the success attending certain innovations made by the late Mr H W Leeming of Scotforth, near Muluvi. "Mi Leeming . " writes Sir George Watt "was induced some few years ago to believe that a larger plant and more space would give equal, if not botter returns, at a much lower cost than the prevalent system of many small plants He accordingly removed each alternate bush and reduced his estate to 600 plants to tho acre The result was so very promising that he went still further, and reduced it to 300 or 325 plants to the acre The yield had been greatly increased, the cost of cultivation lessened, the plants rendered better able to throw off disease, and the produce recorded as fetching a higher price than had been the case under former conditions 3" In short, wider spacing has counteracted the increase in cost of labour and Few planters now spend as much as Rs 100 per acre, and some of tho best estates are worked at from Rs 25 to Rs 30 per acre, exclusive of picking, curing and supervision A vield

 $^{^1}$  Intervals of 6'  $\times$  7' give 1,037 plants to the acre, 5  $\times$  5', not uncommon spacing, would give 1,740 plants per acre

² Commercial Products of India, p 381

³ Commercial Products of India, p 375

of from 13 to 24 ewt per acre would be a fan nyorage estimate, CHAP IV a well worked estate favourably situated would produce 31 to 1 CHIFF CROPS out or even 5 ent

The object of ' trenching' is partly to protect the surface soil Drainage from erosion, but its clinef function is to supply the soil with oxygen especially with the oxygen convoyed by rain showers The ferriginous nature of the soil on the Shevaroys makes trenching of special importance, as the ferrous oxide has to be converted to ferrie oxide, to render it soluble. A series of drains 3 deep arranged herring bone wise, is one of the most recent methods adopted Bunding and terracing is unusual, but parallel contour catch drains are freely used Pitting is resorted to in some estates, and some planters due over the whole of their estates onco in two years

In the early days of coffee culture, coffee was grown without Shale The advent of lenf hlight made shade imperative dearth of large indigenous forest trees has necessitated the plant ing out of large areas with the Silver Oak (Greitlea robusta), Frythrina hthosperma irlocarpus integrifolia and Albi ...ia moluccana, the surest and quickest method of protecting clearings Though not deciduous Grevilles is constantly shedding leaves and its hardiness and rapidity of growth render it popular. The hest indigenous trees are Blackwood (Dalbergia latifolia) and Selvanji (Albe in odoralisima), but unfortunitely most of the Blackwood on the Shoverovs has been cut down Other undigenous trees of value aro Ierminalia chebula (Gall nut) I belerna I calappa (Indian Almond) T tomentosa Albi sa lebbeh Pterocai pus marsupium and Cedrela toona Dana (Sponia wightu), Nuna (Lugenia jambolana), and the figs are to be worlded, as they are very susceptible to bug, and their root growth injures the collec-

A mulch or litter of dead leaves and dead weeds as a usoful Mulch protection against surface crosion and surface calling and it also cheeks the evaporation of water in the soil. The best natural mulch is created by deciduous troes. This is supplemented by cutting the weeds before they seed and leaving them in situ the following leguminous plants have been cultivated for the prevention of wash and they act as cover plants, Cassa mimosoides Crotaların striata Tiphrona purpurea These should be cut down and spread over the surface of the ground during the het weather In a few menths it will be found they have rotted, and formed a good mulch the nitrogen of which is wished into the soil at the first burst of the runs

By wider spacing and deeper trenching the cost of manure Manure per acre has been greatly reduced With 1 200 plants per acre

CHAP. IV.

1,200 lb of manue would be required at 1 lb per tree, whereas, with 300 trees per aere,  $1\frac{1}{2}$  lb can be given to each tree, and the total expenditure will be only 450 lb. Saltpetre, bone-manue and various kinds of  $p\bar{u}n\bar{a}k$  are the usual manures, but every planter has his own ideas as to what is best

Valletics,

Almost all the coffee grown on the Shevaroys is Coffee arabica C liberica has been tried, but it does not pay well, the berries being large, with an excess of pulp. Maragogipe is cultivated on a small scale, but it is sensitive to leaf disease, and the yield is unsatisfactory, a heavy erop being realised only once in three years "Pointed Bourbon" has also been tried. More recently experiments have been made with C robusta, an African species imported from Java, it is supposed to be resistant to Hemileia rastatrix, but the species has not yet had long enough trial, and nothing can be said of the quality of the bear. The same remarks apply to C. congensis, var chalotti and C. canephora.

The diseases which have devastated the coffee plantations on the Shevaroys are, in order of destructiveness, Blight, Borer and Bug.

- (a) The fungoid disease known as Leaf Blight (Hemileia vastatrix) was imported into South India from Ceylon in 1871. It made its first appearance on the Shevaroys in 1875. Its host is supposed to be Canthium of various species which are abundant on the Shevaroys.
- (b) Borei (the grub of the beetle Xylotrechus quadripes) began its ravages in 1897-98, and the damage it has done is enormous
- (c) Brown Bug, the scale insect known to science as Lecanium hemisphæricum, made its debut in 1870. It first attacked the shade-trees, then the fig, jack, charcoal-tree (Daria = Sponia wightii, also called Trema orientalis), loquat, guava, oranges and limes, and it shows a special liking for Spanish Needle (Bidens pilosa). No certain method of dealing with this pest has been discovered. Spraying and funigating are impracticable, the importation of lady-birds has failed, a fungus that appears during the north-east monsoon is fatal to it, but unfortunately the fungus attacks the bug usually after the bug has done all the damage it possibly can.

Green Bug (Lecanium viride), which dealt the death-blow to the coffee industry in Ceylon, and made its appearance on the Nilgiris in 1904, was introduced into the Shevaroys from the Palni Hills in about 1905 The Green Mealy Scale (Pulvinaria psidii) has also found its way to the Shevaroy estates

In addition to the above pests, much damage is being done by stump-rot or root rot, caused by the fungus Hymenochæte norra

Pests

which spreads from certain forest and shade trees when they dio CHAI II The trees which are supposed to propagate this di case are the Chier Caers White Cedar, all Ligs, the Silver Oak and the Jack

Shevarov coffee is sent to the mills of Malabar or Combatore Curing "in parchiment 1 Hence the manufacturing proce of necessary before the beam is ready for export from the hills are of a very simple description. The coffee blossoms in March and April the fruit begins to riven in October and continues till January fruit is hand picked as soon as it shows a dark reddish tinge The next process is pulping. The pulper is usually of the diso nattern, and is worked by hand Pulpin, should be done as soon as possible after picking to present fermentation and discoloration of the silver skin. Aft r the pulp is r moved, the stiely micilarinous stuff with which the parchiaent is coated is removed by first fermenting and then washing the parchment Termentation requires from 12 to 24 hours necording to the state of the weather, the higher the elevation the longer will be the process. The pareliment, after thorough washing is put to dry on specially prepared platforms called barbeaus" On arriving at the mills the parchment coffee is usually dried a second time Coffee grown by natives is usually drud without removing the pulp attached

Ica was introduced on the Shevarojs in the fifties by Tea Mr Fischer, but its cultivation never got beyond the experimental stage and has since been alto other abandoned. Dr. Cornish writing in 1870, remarked that the plants attained a height of 20

and flowered and seeded freely "

In 1881 a few Cerry strees were introduced on the Shovaroys, Rubber but rubber cultivation was not seriously thought of till 1898, when Mr A G Nicholson planted several hundred Para and Castillor plants among the coffee of the Hawthorne Letate up to an elevation of about 3,500 He continued interplanting annually, and in 1903 imported Castillov seed from Mexico direct About the same time other planters turned their attention to rubber, and interspersed their coffee with Para and Custillon and in some instances with Coara By 1906 about 1,200 acres were so planted up most of the rubber being Para Tapping was

¹ For the unmittated it is as well to note that the ripe coffee fruit is called the cherry the succulent outer coat of the fruit latte | Julp | and the inner adhesive layer is known as the parciment. The seed coat within the parchment which adheres closely to the seed is called the silver skin Commerc al P oducts of India p 388

² Dr Shortts Hell Ranges II p 21

³ for the information on Rubber I am indebted to Messra B Cayley and Morgan

CHAP. IV. CHIEF CROPS tried on a small scale by Mr Nicholson in 1906, and as much as ½ lb of dry rubber per tree could be obtained in a month from his best seven-year-old Para trees, results very favourable considering the relatively high elevation and scanty rainfall of the Shevaroys, as compared with other rubber-growing countries Moreover, in addition to yielding a heavy erop of good seed, (valued in 1906 at from Rs 5 to Rs. 7 per thousand), Para makes an excellent shade-tree for coffee, it requires no topping, the shade is not too heavy, and the roots do not in any way interfere with the growth of the coffee Mr Nicholson was awarded a gold medal for the best rubber grown in India, and a card for "High Elevation Rubber" His success gave an impetus to rubber planting, and it is estimated that in January 1911, the area under Para amounted to 1,829 acres with some 484,000 trees, and of Ceara to 1,987 acres with some 570,000 trees

Ceara, it will be observed, has overtaken Para in popularity. The climate of the Shevaroys suits it well, good troes, 3 or 4 years of age, attaining a girth of as much as 26" at a height of 3' from the ground. The exact outturn is uncertain, but it is said that Ceara trees, 3 or 4 years of age, will yield 4 ounces of dry jubber in a year, rising eventually to 1 lb. As the rains are not continuous during the monsoon months, Ceara is not injured by tapping, the cuts heal up rapidly, and there is a noticeable increase of yield from renewed bark. Hitherto (1912) rubber on the Shevaroys has mostly been planted in coffee, but now that the possibilities of Ceara are gaining recognition, it is not unlikely that in the near future large areas will be devoted to jubber alone.

In addition to Para and Ceara there are small areas under Castilloa elastica, Funtumia elastica, Manihot dichotoma, M. piauhyensis and M. heptaphylla

Many systems of tapping have been tried. The "spiral system" was first tried on Mr Nicholson's Para, and worked well The system, however, which is considered to work the best is the "half" or "full herring-bone," which can be employed on all trees with a girth of 18" measured at a height of 3' from the ground. From a height of 5' down to within 6" of the ground level the tree is stripped of its outer bark. A broad shallow vertical incision is then made from top to bottom of the stripped portion, and a tin spout is inserted at the bottom to receive the later. The original oblique cuts are then made about 1' apart, at an angle of 45° to the vertical incision. Every other day shallow oblique cuts are made below the originals, until the space between the originals is filled up. Under this system paring is avoided, and when one side of the tree is finished, the other side can be

inpped, and the side first tapped will be thus allowed time to heal. CHALIN before it is a ani interfered with

CHIFF CROPS

A start was made in also cultivation in the I main Verts Alon I state (Shearens) in 1899, when about 10 ners were planted out with Acres (Loureroya grantea), and in 1901 the Concernment sanctioned the remission of assessment for five years on all lands newly cultivated with Again on the Shevarovs. The venture was not a success. Meanwhile, in 1901, about 960 heres of land near Morappor Lindway Station were a signed on a five years cowle to the Infran Libra Company of Lerend. The land was planted with alocs but the drought of the two succeeding years and the rayages of cattle and will pigs, entirely destroyed the plantation The ventur was abundaned, and the lands relinquished in 1907

About 100 neres me the in Silem Laluk, are cultivated with Hemp San Hemp (Craftlaria junea = Laintle anal Lelign janumu) and rather under 100 seres with Decen Hemp (Hibiscus connabinus = Inmil pulichai) Both are grown as bee products on the sil system, in fields cultivated with mirranted ecreals, and neither erop is of much economic value the produce sufficing only for

local consumption

CI LTERE

Except in the ease of graft mangees no systematic attempt ; FRUIT has been made to develop fruit culture on a large scale. But, judg. ing from the success of experiments earried out by Mr C K Short and other planters on the Shevarovs, there is no reason why a large orehard should not prove a profitable my estment. On the Sheraroys no arrantion is required, as at linualore and the soil is all that could be desired Oranges thrive amazingly, and so does the common cooking pear, and during the senson cartloads of the so fruits are sent away to the plains. Mr. C. h. Short summarises the present state of fruit culture on the Shovarnys as follows -

Oranges -The variety most commonly grown is the tightskinned St. Michael which slauds transport well and bears good crops with little cultivation. The tree takes about 8 years to come into full bearing. I xeelight as the fruit is there is room for improvement by grafting and high cultivation. The loose skinned Coorg Orange (Cintia) until very recently was a rarity on these hills, but now its cultivation is being rapidly extended as there is a greater demand for them. The other varieties grown on a small scale are the Bitter or Seville Orange, and the Kumquat (Citrus japonica), the former is used for marmalade and the latter for preservo Amongst those which are being experimentally grown are the Washington, Navel Nagpore Sylliet China Mozambique. Satghur and the Malta Blood

Lemons -Ihe Sour Lame is commen on most estates the Malta Lemon and the Citron de well at elevations of over 1,500

CHAP. IV

Pomeloes (Citius decumana, or shaddoek) —Both the red and CHIEI CROPS. the white varieties flourish; the former make good eardied peel.

Apples grow to special perfection on Mr. Thurston Short's estate, "Riverdale," a fact due, no doubt, to some peculiarity in the soil and situation

Pears (Pyrus communis), thrive on the higher elevations, 4,500' They are propagated by euttings, which take 10 years or more to bear The La Conte and Keiffer, which bear fruit at Bangalore, are being tried at Nagalur at an elevation of 3,800'. Other graft varieties, such as Bergamot, Jargonelle, Marie Louise, and Beurle Hardy, should do well on the Gieen Hill plateau

Plums bear abundant crops; some trees carry a bushel each. It would be interesting to see if the variety from which prunes are made would flourish on the hills

Peaches do well, but the fruit has a tendency to grow elongated instead of round

The Loquat (Enoboting japonica or Japanese Medlai) is The fruit ripens in September or October. Some years ago a very fine champagne was made from its juice

Chirimoya (Anona cherimolia) indigenous in introduced by the late Major Hunter from Madena, and fruited for the first time in 1884 The fruit resembles the bullock-heart in appearance, and the custaid-apple in flavour. The hybrid Chuimoya (a cross between the true Chirimoya and the Custard Apple), produces a very large luseious fruit of exquisite flavour

Pine-apples.—The common variety flourishes, the fruit, though small, is of very good flavour

Strawbeiries were successfully grown by Mr J C. Large under nrigation, but they do not thrive if grown on the same ground for two consecutive years

Other fruits that do well on the Hills are the Papaw (Carica papaya), which also thrives on the plains, the Butter-fruit (Persea vulgaris, P oblonga, P. macrophylla, P drimyfolia, etc), the Fig, the Guava (Psidium guayava), Jack-fi uit (Artocai pus integrifolia), Rose-apple (Eugenia jambos), Custaid-apple (Anona squamosa), Pomegranate (Punica granatum), Plantains and Mulberry (Monus indica) 1 Viticulture has not been attempted on the Hills, but the town of Krishnagiri is noted for its grapes, which are trained over pergolas in the backyards of Muhammadan houses.

Thanks to the enterprise of a few local Muhammadans, Salem Town is famous for its graft mangoes More than twenty varieties are grown, the most popular being Gundu, Nadu-sālar, Kudādād and Malgova Graft mangoes are also grown extensively

Mangoes

The Mulberry is also grown extensively round Berikai for the rearing of silk-worms-See Vol II, p. 124.

at haven patnam, but grafting is not done locally, grafts being imported from Salem, Chittoor and Rangalore (Gundu Halgora halir, Pithar, Dil pasant Gathemar Nilam, Chittina and Bengalura) On the Shovarovs graft mangees flourish up to 2 000 but the fruit fly destroys the fruit produced at elevations of over 3,500 . by burrowing in the soft tissues and rendering it valuele a Common country mangoes from over, where but the fruit is of very little value 1 Mangoes flower in Tai (January-Lebruary), and are harvested in Chittrai (April May), and the trees are usually leased to contractors in Mass (I chrune, March)

CHAP IV CHIFF Crops

In Salem City mangoes are grafted by "marching For Inarching the stock, ordinary mango shrules of two years growth are used The top of the stock is cut off, the stem pared to half its thickness to a distance of d or 1 from the top. An incision of similar size and shape is then made in the stem of any suitable shoot in the parent tree and the two are bound tightly together with a strip of waxed cloth, which is afterwards covored with a mixture of coviding and earth

A slightly different method is adopted for marching Guava, Orange, Lame, Pomegranate, and other fruit trees the stock being pared on both sides and spliced into a longitudinal upward meision (technically known as a "cleft") in the parent shoots

The subjounce statement shows in acres the availat under the Issuestion several classes of arrigation for each Taluk in I ash 1321 -

Taluk	River channels un der P blie Norks Department.	Ot) or river channels	Major tanks under Lul ho Works Del artment	Minor tanks un ler Revenue D partment	Wells	Total Coresment	Mittas
	ACS	AC#	ALB	ACS	ACB	ACS	ACS
Salem Attar	394 3 153	2 186 4 543	316	5 920 4 5 1	20 17 0 6	11 png 33 628	137
Tirucl engédu Omalur	100	108	3 090 1 14	736 439 ₀	11 491	17 301 9 810	4 538
Dharmapuri	290	1 13	15	91	30	13 20	350 3 646
Uitankara) Hesûr	979	1 086 510	1 2 837	10 003	1	8 51 11 605	- 391 4 648
Krishna iri	2 178	14/3	° 163	7015		1989	8 38
Total	8 518	13 464	20 772	46 *44	9 160	118 661	25 331

¹ For instance the Puttira Kavandan Palaiyam tope planted by Mr Pochin which measures about 6 furlongs long and 1 furlong broad only realises an annual bid of about Rs 18 and a similar t po at Abinavam planted by the same officer fetches about the same whereas one good graft mange tree in Salem realises from Rs 30 to 50 annually

CHAP IV IRRIGATION.

The operations of the Tank Restoration Scheme Paities have been confined to the Basin of the Pennaiyār, and to the Tirumanimuttāi Minoi Basin of the Kāvēri The Pennaiyār Basin has been divided into the Minor Basins of (1) Hosūi, (2) Mārkandanadi, (3) Kāvēri-patnam, (4) Pāmbār, (5) Kambaya-nallūr and (6) Vāniyār Much of the area included in the Pāmbār, Mārkanda-nadi and Tirumani-muttār Basins lies beyond the limits of the District The results of the investigations are summanised in the subjoined statement—

Basın	Area in square miles	Number of irri- gation works	Number of square miles to a work	Number of Gov- ernment works	Ayakat of Gov- einment works as pei 'I ank Restoia- tion Scheme	Average Ayakat per work	Number of Gov- ernment works of over 100 acres Ayakat
Hosür Märkanda-nadı Kävërı-patnam Pämbär Kambaya-nallür Vänıyär Tırunıanı-muttäı	555 276 49 832 419 612 717	538 224 57 628 575 192 290	1 03 1 23 0 86 1 32 0 73 3 19 2 47	147 55 31 415 326 155 175	4,575 2,530 1,113 13,890 11,357 4,254 15,712	112 46 00 35 90 33 47 34 84 27 45 89 78	8 4 7 21 7 55

Majoi Works The Public Works Department is in charge of all tanks and analkats which irrigate upwards of 200 acres, all "iailway affecting" tanks, and all tanks, irrespective of size, which are fed by Imperial analkats—Details of these works are given in the Taluk notices in Chapter XV

Minoi Works

The number of Minor Irrigation works in the District in

Taluk	Number of works	charge of the Revenue Department is 2,409, distributed as shown
Hosüı Krishnagiri	391 481	in the maigin. Their ayakot is
Dharmapuri	422	a little less than 47,000 acres, and the annual cost of maintenance a
Üttankarar Salem	416 219	little under Rs 20,000 It will
Ómalüı Tıruchengodu	120	be noted that petty works are far
Āttūr	159 168	more numerous in the Baiamahal than in the Talaghat
77 7		

"Turns"

Under some of the larger mingation sources a simple businesslike device is adopted for regulating the distribution of water to the several holdings. The nin ganti, as the village servant is called whose duty it is to distribute the water, is provided with a small copper cup, in the bottom of which a tiny hole is bored.

ANICUT OF ASARAPALLI TANK MORASARAPAL TREAS FUPLO' MARUDERI TANK MARUDERI VED YONYUOI I APG VELÄNGAMUDI AMBATTANKUTTAI SVELANGARUDI SMALL TANK 🖒 DODDAKARADIYUR TAM SINNA KANADIYUR TANF 1 MÁLLIKKALLU **PUNGAMPATT** SELLAGUTTAPATTI **AMANAKKAMPATT** AMANAKKAMPATTI TANK DARUR SMALL DARUR LARGE SETTIYUR PANDARAPALLI PULIYUR FROM CHARMAPURE IINKALAKADIRAMPATTI CHANNE BANDARAHALL NJAGAVUNDEN VILLAGE REFERENCE CHINNA KOTTAPPATT KOTTAPPATTI TAN **KÖTTAPPATTI** WAIN CHANNEL BRANCH BRANCH CHANNEL ODDA TANK 102 G -- PROPOSED BRANCH CHANNEL NANDUR TAN 103 === ROADS _ DRAINAGE COURSES TANKS CONNECTED WITH THE PROJECT 107 108 OO NOT CONNECTED TIRUVANAPPATTI TANK Position of Works Shown on List TIRUVANAPPATTI KAMAKSHIPATTI SURPLUS COURSES AGRAHARAM TANY AGRAHARAM

## ARUR LANK PROJECT

SHOWING POSITIONS OF THE PRINCIPAL IRRIGATION WORKS

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CHAI IV IRRIGATION

This cup is floated on a chatty of water, and in twenty minutes it fills and sinks On the inside of the cap are marks to indicate when it is a quarter half or three quarters full. The time re quired to fill a cup 13 times is sufficient to irrigato about an acre Allowing for dolays, the enp is filled about 33 times between sunrise and sunset, and 3d times during night, and about 10 acres can be arrigated in 21 hours The surganti is watched by the ry of whose land is to be irrigated and he is also supervised by one of the other ryots who hold land nuder the ayakat The rvots take up this work of supervision in turn, and the supervising ryot is allowed 3 out of 38 turns for his own use as compensation for his loss of time

The marginal statement shows the area of Government lands Bahng

registered as "Baling wet '1 at Resettlement, together with the number of wells in each taluk in Pash 1320 The physical character Auttais

Wells # Bal ng Talak Τn Wet In Nanjas Panjas ALB -1 1 350 19 Hosar 203 3703 Krishnagiri Dharmapuri C7 1691 b 263 1 293 Uttankaraı 36 3832 11 00 9 15 Silem 130 Omalür **J92** 9 4 7 00 34 Tırachengödu 94 1 708 Attar 87/9

of the District lends itself read is to the formation by natural or artificial agencies of small ponds or luttais, supplied with water by springs, surface dramage or junglo streams, and permit ting the precarious irriga

tion of small plots of land Concurrently with the Resettlement of the northern taluks, an exhaustive enquiry was made into the conditions of irrigation under kuttais and small anaikats through out the District and a record of rights was prepared As many os 1 119 sour es were recognised as private and sanads were issued accordingly

Project

The Barur Project was first undertaken as a famino relief Burar It was completed in 1888 at a cost of Rs 4 34 415 Since that date several improvements have from time to time been The Pennayar is dammed at Nedungal in Krishnagiri Taluk, at a point where its estehment area is 1 900 square miles The analkat is 912 feet across The Supply Channel to Barur Great Tank takes off from the left bank of the river, it is 7 miles 1 furlong in length and is provided with 17 sluices all opening in the right bund of the channel These sluices are used for direct irrigation some of them supply three tanks formerly fed by river channels from the Pennaiyar, viz, Maruderi, Velanca mudi and Barur Small Tank

¹ See Vol II pp 39 40

23S EALEM

Barûn Great Tank itself covers 688 acres. It lies at the head of a shellow valler, bounded on the east and west by low indges. The vater of the Great Tank is distributed by two Main Channels, which follow the contours of these two ridges, and migate the intervening lands. The West Main Channel is 2 miles 5 furlongs in length, and gives off one Branch Channel. The total length of the East Main Channel is 10½ miles, and it also feeds three Branch Channels. The drainage of its tail-end tanks flows through the Mitta tanks of Anandur, Tri uvana-patti and Agrahāram

The completion of the Bārūi Project was not followed by the rapid extension of wet cultivation that had been expected, and the additional revenue derived from it failed to cover the interest on capital expenditure.

In 1803 the Board ordered that, as the Project was a "work for which capital and revenue accounts are kept" the lands commanded by it should be assessed at "first group" rates. This order was revised in 1898 on the recommendation of the Collector, and first-class rates were continued only for lands under the first six slurges of the Main Channels, the remaining slurges of the West Channel, with its branch, and slurges 7 to 11 of the East Channel were reduced to the second class, and the rest of the āyakal was placed in the third class.

At Resettlement the three tanks fed directly by the Supply Channel were raised to the second class, while all slinees below the 6th in the West Channel, and below the 11th in the East Channel with the Branch Channels of the latter were reduced to the fourth class

The result of Resettlement was to raise the assessment of the occupied and at from Rs 10,000 to Rs 21,750. Of this increase, mark Rs 0,000 represents the dry assessment and water-rate passess to the chargeable on the extent transferred at Resettlement from dry to vet 1

The Pennkendapuram Tank was built as a famine relief CHAP IV worl in the seventies, on the site of a ruined bund which was Indication breached apparently before the District came under British rule Lengkonda The chief saurce of supply is the Sandar River, an additional ruram supply is derived from the Mattur River by nn open headed channel due in 1898-99 The whole agal at is less than 500 acres the soil is sandy, saline and poor Though the catchinent area is 52 square miles, the supply is precarious the bund leals and the whole project is rallier in dismal specimen of in famine relief work

The Kaveri Project is a scheme for damming the Kaveri at a huteri paint just above the village of Metnr, Bhavam Palnk, Combatore Project District (opposite Panamarattuppatti, Tiruchengo lu Taluk) where the Palamalar and the Sita malar converget 35 miles above Prode and 21 miles above the confluence of the Bhavaur and Kaver rivers. The re ervoir so formed will hold 80 000 million culne feet of water, and the water spread will reach northward to Ho, cakal falls beyond the confinence of the Loppur River with the Kaverr submerging the villages round Solappide and Badde ra halli in the Dharmapuri Taluk The Project is intended for the improvement and extension of irrigation in Tanjore District "

The Krishnagiri Project provides for the construction of a krishnagiri dam acro s the Pennangar, at a point where the river valley is I reject narrowed to a width of half a mile hy two rocks hill 25 miles north we t of the spot where the Madra, Calient Railway crosses that river The catchingot area of the reservoir would be 1 131 square iniles The exprecty of the reservoir is estimated at 6 000 million cubia feet, a quantity sufficient for the irrigation of 20 000 acres of paddy and 38 000 acres of dry crops. It is doubtful if it will be possible without infringing existing irrigation rights to permit impounding of such large quantities of water and this matter is the subject of further enquiry. I'we main distri hution channels are pravided for The south main channel would irrigate that partion of Krishuagiri Taluk which lies on the right hank of the Pannayar, and stretches as far as the Kambaya nallur The east main channel is to serve the left bank of the Pennayar bending round the hill to the east of the reservoir and passing near the hund of the Ghanse Saib Tank of Avadana palli Thence it is to cros the raid, and ourse round the hill near Timmapuram Tank, irrigating the country just abaya the Nednngal Anaikat

¹ See p 1 supra and Vol II n 278

240 SALEY

CHAP IV. IRRIGATION.

Mārānda-

The Maranda-hall Project is intended to utilise the surplus water of the Sanat-kumāra-nadı, which at present passes over the Mārānda-hallı Anaikat in Dharmapuri Taluk, at which point hall Project. the river has a catchment area of 340 square miles. The scheme provides for increasing the capacity of Sangam-basavan, Māvēri and Jer-talav Tanks by laising their bunds.

Pulshalli Project

A further extension of the Maianda-halli Project is the construction of a reservoir near Pālakodu, to be filled by the surplus water of the Jer-talav This reservoir would nrighte the valley of the Pula-halli river, which crosses the Dharmapuri-Krishnagiri road south of Karı-mangalam.

Bade-talav.

Proposals have been formulated for improving the piecarious supply of the Bade-talav Tank, near Krishnagiii, by connecting it, by a channel 12 miles long, with the Markanda-nadi near Nidusāl, where an anaikat was to be built. The Krishnagiii Project would, however, be incomparably more useful, and would benefit the same tract

Minor Schemes

Suggestions have been made for exploiting the Sanat-kumāranadi by the erection of a gigantic reservoir near Pancha-palli, but the Pula-halli Pioject would serve the same end far more effectively Two reservoirs have been proposed near Anchetti in Hosūi Taluk. The adjoining tract, however, is sparsely populated. feverish, and mostly covered by reserved forests Proposals have also been considered for utilising the Vaniyar and the Toppu River by the construction of dams, and for onlaiging the capacity of the tanks fed by the Saiabhanga-nadi and Swēta-nadı

AGRICUL TURAL Есолому

Volumes might be written on the economic condition of agriculture in the District, on the poverty under which the ryot suffers, on his indebtedness, on the increase in the cost of cultivation, the restrictions of Forest Laws, and the weight of land assessment Unfortunately it is not humanly possible to summarise accurately the little-understood complex of forces that act and react on the ryot's status, and vague generalities are best Suffice it to say that the ryot shows no sign of being "taxed out of existence,' that he is as truly the backbone of the nation to-day as he was a century, or a millenium, ago, and that the soil of Salem District under the British Raj can support nearly four times the population that it supported under Tipu's

^{1 1} village belonging to Normana-kuppain Vitta of Krishnagiri Taluk on the opposite side of Markanda-nadi to Maia-samudram

rule Indebted the riot undoubtedly is was and always will CHAP II be, but he a none the less sturds and siril for that Munris impartial summary of the ryot's condition is by no name an anachronism in the twentieth century

AGEN CLA TIPSL I ONORY

Thoughth roots hav little manes. I imagine the they suff r less real distre a than the per arter of hurore. The inch impute of the weather is what this hardly ever fiel firemost costs there nothing and dre a very lit le. Their own lalour for two or the e dars is the pri e of their hous. which is built of mud and cover d with string or leave, and in a warm china such mat makenswer the rurpose in as well as store ir marile. All of them ar marri d and their families so far from being a barlen are a resit sum ort to them I come that laborr 1101; a mo han the extense of her municiance -the se as guardly und rates t that no hing is riore common than to grant a man a remis i n of rent on the death of his nil or his san Learnel a en who write of India begin by talking of the san at I then tell is that its vertical rate male the untires in lobest that a withstanting all this the farmers are at lea ' as in la trious as the of lurore, and their women mor so 1 1

The Census Returns for 1911 show that nearly 1 300 000 Cer s souls or 73 per cert of the tetal population are dependent on agriculture for hyclibael Out of every thousand so dependent Be are class d as non cultivators (land own re 21 and ten into 11 per mile) and 965 as cultivators (landowners 70) tenants 76 and labourers 180 per mille) 2 Thus excluding non cultur in owners and tenants the number of souls directly dependent on the soil lotals just over 11 millions or 70 per cent of the total population Ont of this ling o total, 58 per cent are class das netual workers ' and 12 as " dependents" against 50 per cent ' actual werters' and 50 per cent 'dependents' for the remaining half million of the population the tereintage of 'netual workers among the cultivating landowners is 56 among the cultivating tennits 54, and among the agricultural labourers 70, and of these inclual workers' the percentage of females is 12 minon, cultivating land owners 37 nmong cultivating tenants, and ob among field Inbourers The analysis is interesting as it shows that the peasant proprietor is still the most important person in the District, and that he and his family work hard No doubt the

Non cultivating owners A on cultivating tenants Cultivating owners Cultivati g tenants

L bour ra Ω

Le ter late i Omalar May 10 1 26 Cl is Vol I p 180 The actual f ures are-

CHAP. IV.
AGRICULTURAL
ECONOMY.

Rent 10ll

eomparative dearth of eapitalists is a cheek on the rapid development of new methods of agriculture, but the rapid growth of ground-nut and cotton cultivation during the past decade prove that the Salem ryot is by no means buried in conservatism. Latifundia are not an unmixed blessing, and Salem District affords a useful object lesson in the vitality of "small holdings"

Though "rent-10ll" statistics are apt to be vitiated by the fact that a 1 yot may not only hold several pattas in his own name, but may also have an interest in several "joint-pattas", yet, so far as they go, they corroborate in an interesting way the inferences to be drawn from the census returns. The subjoined figures show the proportion of single and joint pattas in each taluk after the introduction of Resettlement, together with the percentage of pattas paying over and under Rs 30—

Taluk	Single	Joint	Rs 10 and less	Between Rs 10 and Rs 30	Total under Rs 30	Over Rs 30
Salem*	60	40	61	34	95	5
Tıruchengödu	41	59	45	48	93	7
Āttūı	66	31	83	14	97	3
Üttankarar	69	31	75	$\overline{22}$	97	3
Dharmapum	56	44	74	23	97	3
Krishnagili	55	45	64	28	92	8
Hosūi	55	45	75	20	95	5

Rents.

Such lands as are leased, are usually leased for a share in the produce (vāram tenure). The respective shares of contracting parties are, as a rule, determined by local custom The commonest arrangement is for owner and tenant to take a moiety of the produce each, the owner paying the whole assessment, and the tenant bearing all the cost of cultivation Sometimes the owner gets only two-fifths, and in the ease of lands irrigated by baling, the owner's share is often reduced to one-fifth. The poorer the soil, the lower is the owner's share, and one-sixth is sometimes In the Baramahal, and also in the Denkani-kota Division, the so-called kandāchāram system is in vogue, by which the owners receive one-fourth of the produce, the tenants threefourths, each party paying half the kist Leases for a fixed rent in kind (guttagai) are confined to wet and gaiden lands irrigated by unfailing sources, such as the Pennaiyar channels or "major" tanks. the owner pays the kist and receives 5 or 6 kandagams 3

¹ "Duplicate puttas" as they are called in Settlement jargon. ²Inclusive of Ōmalūr

³ One kandagam = 213¹ Madias measures in the Krishnagiri Taluk and 110 Madras measures in the Dharmapuri Taluk.

of grun Money rents are pud mostly on betel gardens, and on paddy land in the few favoured localities where the sowcars find the purchase of land to be a profitable investment for capital

AGRICUL TLRAL FCONOMY Sale Values

The sale value of land sinco 1871 has fluctuated in rather a In preparing the Scheme Reports for Resettle ment the registered sale deeds of nearly 800 typical villages were examined and it was found that the avorage sale value of dry land in most of the District slood markedly lower in the period 1881-85 than it was in 1871-7. The fall is due partly, no doubt, to the fact that in the earlier period the transactions rigis tered were few in number, and at the liter period registration was more in fashion, even for petty transactions, it is probable at the same time that depreciation was due in part to the Great Pamine Sinco 1885, however there has been a stendy rise in land values, except under ordinary "dry ' lands, the value of "wet ' lands in the southern taluks rose from Rs 09 in 1971-75 to Rs 110 in 1895-1900, the value of "dry' lands with wells rose from Rs 53 to Rs 642, in the northern talule the value of ' wet" lands with wells rose from Rs 120 in 1571-7; to Re 204 in 1891-90, that of ' wet" lands without wells from Rs 131 to Rs 166, while "dry ' lands with wells rose from Ra 23 to over Rs 3 in the same period Ordinary 'dry 'lands however, in the southern taluks fell from Rs 291 to Ils 221, and in the northern taluks the figure for both periods was just under Rs 231 The decrease is probably due to the fact that the poorer lands, which in the earlier period could command no price at all, in the later period acquired a saleable value

More recent registration figures for the whole District indicate a further rise, the average value of "dry" land in Government villages for the whole District in 1807 was Rs 31 in 1901 it was Rs 45 that of "wet" was Rs 179 in 1897 and Rs 221 in 1901, the rise in Mitta lands was less share

The stability of the ryets seems to be improving, and the preportion of immoveable property transferred from ryets to non agricultural capitalists appears to be decreasing. For instance the District Registrar's returns show that in 1897 of the total extent of land purchased only 71 per cent was bought by agriculturists, while in 1004 the percentage was 83, in 1897 ryets sold 4,130 acres more then they purchased, in 1904 the difference was reduced to 411 acres. If these figures are any index of the drift of things, there is no serious reason to fear that the ownership of land is passing out of the hands of the agricultural classes.

Land Transfers

¹ See G O 1020 Ray of 7th Octoler 1903 1 _3 and Bo rd a Proceelings _12 of 1 th July 190 P 4

CHAP, IV.

AGRICULTURAL

ECONOMY

Waste.

The area of "dry" land classed as assessed waste  $(p\bar{o}dug\bar{a}l)$  in Government villages at Resettlement amounted to about 350,000 aeres, assessed at Rs 2,11,000 odd, and the area under "wet waste" was about 4,600 aeres, assessed at a little over ¹In the resettled villages the percentage of "dry waste" to the whole "dry" *āyakat* was as shown Rs 22,000 Taluk 13 in the margin The figures at first sight are Salem 9 rather startling, especially in Āttūr, Uttankaiai Tıruchengödu Attür 14 and Hosūr, and the existence of such enoi-Krishnagiri mous areas of waste land demands an explanation. Dharmapuri Utiankarar The cause can hardly be over-assessment, for a Hosüı glance at the soil-wai abstracts 3 of assessed waste reveals the fact that most of the waste land in the District is very lightly assess-The average assessment on "dry waste" at Resettlement less than 10 annas per aere, and that was a little "wet waste" about Rs  $4\frac{3}{4}$ In the southern taluks nearly 60 per cent of the waste was assessed at less than one supec per aere, and in the northern taluks nearly 90 per cent of the waste comes under the same category, nearly 40 per cent being placed in the lowest taram of 4 annas per aere. The fact is that a very large proportion of the soil in Salem District is extremely poor in quality and barely repays the most meagre culture Moreover the large tracts that adjoin Forest Reserves are often not only malanal, but also peculiarly liable to be devastated by wild animals. The result is that the ryot tends to concentrate his efforts on the intensive cultivation of the lands which yield the nehest produce on he closest to his home Especially is this the ease in Attui Taluk, where the ryot's chief interest lies in his wells and channels. The poorer and remoter soils are not unnaturally neglected If a few good showers fall at an opportune moment, it may be worth a ryot's while to plough a patch of waste land and sow it with a hardy crop, without asking for its formal assignment It would not pay him to expend much time or labour on manuring and weeding such fields, and so superficial is the cultivation, that the land must be frequently left fallow to enable the soil to recoup

¹ Exclusive of Namakkal and Triuppattūi, but inclusive of the newly settled villages of Attur, Salem, Dhaim ipuri and Hosūi

For the peculiar condition of Attur Taluk, see GO. 1029, Rev of 7th October 1903, up 11 and 15

³ See Appendix XIV-A and XIV-H at pp 62 and 63 and 71 of BP 387 of 19th October, 1906, and Appendices VII-A and VII-B at pp 55 and 56 of BP 9 of 8th March, 1908

Wet Dix

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Sorth 3 6 11 0 8 4

CHAL IV ACRICAL FLONORY

its exhausted energie Thus very large areas of waste land are enlinated on swamma and are never a signed, and in many localities, notably in Attar and Ho ar, the farmer's eliquette prescribes that, if a root has once cultivated a waste field, he has a sort of claim to it, and no other root may take it up without his consent 1 Again, in Hosar Taluk, enston requires the reservation, by mutual con cut of the villagers, of large tracts of waste land for purpo as of grazing, and even recognises the preferential rights of individual ryots to gra a their stock on particular fields I astly, the cost of paying the value of trees on waste land, which is a condition precedent to its a signment often nets as a deterrent to its being brought under permanent occupation. In view of the above facts, the extent of land remaining naoccupied in Salem District is not so serious a symptom as it might appear, and there is little prospect that the total area permanently under 'holdines' will over be greatly extended

It is hy no means easy to express the reinuncration of the Wages acricultural labourer in terms of annia and mes The day labourer is sometimes paid in east, sometimes in land, sometimes in both. His reminicration varies with the work he has to perform, and the different rates for ploughing, weeding reaping. thrashing, eto When he is paid in I ind, he may receive one meal n day plus cash or grain, or two meals a day or so many measures of train per diom, and the measures in which lall is paid vary widely in different localities, and sometimes special measures are employed for the purpose 2 The position of farm servants from namuals = adscripti gleba) is different, they engage themselves to their master (yajamanan) for periods sarying from a year to a life time the terms of the contract are infinitely various the master usually provides food and clothing, with perhaps a small sum of money annually, and n few customary presents, such as n cloth nt Dipavali a tali at marriago, a few rupees at the birth of a child. It must not be forgotten that in the days of Lipu the posi tion of the agricultural labourer was virtually one of hopoless slavers Amon, the forms of a reemont officially sanctioned by Read is a "Lorm (No 38) of Promissory Note to a Servant who engages to serve him for hie', its terms are terse and to the point, they run -

If you serve me while you are able to work, I will maintain you while you live "

¹ Podugal baddsyam or right to weste land is the pliase current in A for Taluk

^{*} For the Kale padi and Kele rallam see page -87

246 SALFM

CHAP IV

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TURNE

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Another Form of Promissory Note (No 36) of equal interest, and rather more respectful to human liberties, runs as if written by Laban to Jacob —

"If you will serve me five years from this date to the best of your ability, I will supply you with food and apparel, and at the expiration of that period will give you my daughter in marriage."

Unfortunately documents similar in purport to the former of these promissory notes are occasionally presented, even in the twentieth century, at the offices of the Sub-Registrars For instance —

"We are your Pariah servants, and as such we serve you in all good and had occusions, in all the works you command us to do in our lifetime and for our service you have to give us five measures for each landagam of your produce in each year" or

"I have received Rs 37, and in hen of interest I have employed my three sons under you for 15 years, on pay of Rs. 1-8-0 per annum and 12 rallams of ragi per mensem. If my sons fail to work, I render myself hable to damages and pumishment under the Acts of Government."

But though poverty survives, the position of the labouring classes is undoubtedly improving. In Hosūr, in particular, the supply of labour is unequal to the demand, and the day-labourer can dictate his terms. The counter-attraction of the Kölär Gold Fields and the Mattigiri Remount Depot, and the high wages offered by estate owners on the Shevaroys and Nilgiris, and in Ceylon, Mauritus Penang, etc., partly account for this. Good wages too, can be obtained on road repairs, irrigation works, new railways, or in gathering forest and avenue produce. Even plague, by restricting the supply of labour, has helped to place the coole classes in an advantageous position.

CHAI IV

AGRICUL.

l covour

loans (tallari) by Government to needy roots and new settlers, as well as for the repairs of tanks, provisions which untich ated the Louis Acts of 1883 and 1884 Bn Government Louis have not met with the speece a they decrease, and they have only tonehed the fringe of the problem Possibly the abolition of the December kist in Lash 1316 (1906 07)1 will do something to improve the ryot ' credit, for the December list undoubtedly pinced the ryot under the heel of the sowent. Hut brighter prospects are perhaps opening with the ripid growth of the co-operative credit system The movement began with the r gistering of nn Urban Band and a Rural Society in Namethal Inline in 1905. At the close of 1907-08 the number of secreties was only 8, but in 1905-0 the number rose to 41, and in the following year to 52 this extra ordinary progress was due to the formation of the Salem District Urban Bank in January 1909, which, thanks to the cuerar of the Secretary Mr Admargana Chettivir, in five menths collected Re 10,000 of share capital, obtained over Re 20 000 of local deposits, borrowed nearly two lable, reals at a net profit of Lis 1,200 and carrying over Rs 500 to a divide id complication fund and Rs 100 to the reserve fund, declared a dividend of 9 per In 1910-11, owing to the transfer of Namel bal with one Urban and six Rural Secretics to Trichinopoli, the mimber of exerctics remaining was only 75, but even then their working capital was its 1,1 1,423, and the credit given Re 1,00,691

1 Sec 1 of 11 1 57

Address of Mr. H. Narasin I a Apparant the Eat in Di trict Co-operative Conference of Dilk March 1910

## CHAPTER V.

## FORESTS

History—Reservation—Distribution—Working Plans—Timber and Fuel—Fire protection—Cultural Operations—Bamboos—Sandal—Grazing—Manuic Leaves—Minor Produce—Roads—Revenue—Crime

History

FORLST conservancy in Salem District may be said to begin with the advent of the Madias Railway, towards the end of the sixth decade of the nineteenth century Attempts had already been made by the local authorities to restrict the wholesale clearances of forest growth on the hills by Malayahs for purposes of cultivation and the profits to be made by the exploitation of forest products had attracted the notice of Government With the construction of the lailway came a finntic demand for sleepers; an attempt was made to control the supply, and by the year 1860-61 a complete establishment was organised and a set of rules was But the establishment, which consisted of an sanctioned Assistant Conservator, an Overseer and twelve peons, was too small and too late to prevent a devastation from which the District has not even yet recovered

For the construction of the Madias Railway the Salem forests In the year 1859-60 seigniorage fees were recklessly denuded amounting to nearly Rs 23,500 were realised on sleepers alone, the number of sleepers supplied within the year being 245,743; so great was the demand that trees could not be marked fast enough, and felling was uncontrolled. These sleepers were not sawn but adzid, a process involving immense waste of material, for a log, however large, would only suffice for one sleeper According to a report of 1863, "old stumps show that there used to be good sucd teak on the hill forests, but now ryots fell saplings at night, and there is not much left" Nor wore the greedy contractors content with destroying all the teak Fine satin-wood forests round Köttar-patti were entirely wiped out by them, and, before the new Forest Department could make itself felt, irreparable mischiel was done

CHAP A

along the Kaveri banks the stolen wood was floated down stream to Erman, am on bamboo rafts. In 1805 railway contractors took to robbing the Government forcets of timber under cover of Mitta lea es In 1865 the seigmorage of twelve annes for 18 large bamboos and six mes per hundle of small bunboos imposed in 1801, was removed and such enormous quantities were exported into Mysore in con equenco, that seigniorage had to be reintroduced in the following year 1866-67 hundreds of thousands of trees were illiently felled by cattle drivers and Government were helpices because the magistracy refused to convict far theft In 1870 the Conservator writes, 'Government have only to look at the amount of timber taken free out of the Salom jungles alone, to see that no forests could possibly stand a draw of this naturo ', a rather dispiriting comment on ten years worl. In the following year it was decided to place the I orest Department under the direct control of the Collector, who Intherte had managed the Jungle Conservancy Department with the aid of lacal cesses independently This change was braught into force on 1st October 1872 and continued for a decade with rather more encouraging results. By 1880 no less than 2 2 1 olated 1 topes had been set apart as jungle conservancy topes, and tucke reserves had been surveyed and demarcated for the sup it of fuel to the Madras Rulway and walled or fonced at some cost

Until the year 1902 the forests of the District were under the charge of a single District I orest Officer since then, there have been various changes the Tiruppattur and Namakkal Taluks having been transferred to the North Arcot and Irichinopoly Districts, respectively and two District Lorest Charges (North and South) being formed the e are divided roughly by a line start. ing on the haver near Palamputti and running to Salem, thence following the road to the foot of the Shovaroys and the bridle path to Lercaud, the road from Loreand to Nagalor and thence down to near Bommidi along the western side of the Lerimalar reserved forest and then along the northern boundary of the Uttankarat Taluk to the North Arcot border The North Salem Forest District now consists of the following Ranges-Anchetti, Denkam kota, Krishnagiri, Dharmapuri Kaveli nud Salem West. those in the South Salom District are Chitteri, Harar, Papireddi patti Last Salom and Attur

Scientific con ervancy begins with the passing of the Madris Reservation. Forest Act V of 1882. In the first few years subsequent to the

Salem Taluk 38 \u221dtar I N makkal 18 Tiruci engodu 16 Hosar 38 Di armapuri 29 Krisl nagiri 2 Uitankarai 31 and Tirupputtar 15

CHAI V Lorests.

passing of this Act, the policy of the Government towards reservation changed several times, as knowledge of the weaking of the Act improved; thus at first, it was intended to set aside contain areas outside the reserved forests, as village forests; it was soon found that the village officers could not be trusted to manage these areas for the benefit of the village community in general, and the idea of village forests was abandoned, the Government reserves being extended so as to include the areas originally left out for village forests. The result was that in some places the reserves were brought so close to cultivated lands that there was insufficient ground left available for extension of cultivation, and the sudden absorption of all the land fit for pisturing the village herds into reserved forests, in which free pasture was not allowed, caused so much all feeling, that orders were issued to put back reserve boundaries, so as to leave outside them sufficient waste land for the extension of cultivation, and the exercise of ordinary communal puvileges The result of these changes of policy was to delay the final selection and settlement of Government reserves, and to create, at each change of policy, a fresh set of boundary lines. From 1890 till 1898 a special party from the Survey of India was engaged in surveying the reserved forests, and many of the maps bear evidence of the changes then taking place, as they show boundary lines and reserves which have since been abandoned

The first notifications of reservation were published in 1886, the included area being 550,614 acres. Since then the work of reservation has proceeded actively, as the subjoined figures show—

square miles, but this includes several hills olmost devoid of venetation 1

The principal groups of fore to are the following -

CHAPA I orrsts Distrit ation

The Kolli malais in Attar Taluk, occupying the northern of neserves slopes of the Kolli malai Hills from the cultivated plateau to the base of the hills with an area of a little over 16 square miles

The Pachar malais on the south border of Attor Taluk reserves cover a comparatively small portion of the hills, their

extent being over 30 equare miles

The Kalrivan and Jadaya Kayundan slopes in the north of Attor Taluk, the former of which were decided to be Government property after considerable littration, this chain of reserves forms an nubroken line from the cast of Inmbal to the South Arcet District boundary, and covers over 60 square miles

The Chitters extending north and cast of the above partly in Salem and partly in Uttankarai I slinks, where they extend north as far as Tirta matan, and cover 250 square miles of which only

36 ho in Salem Taluk

The Shovarova, comprising the outer slopes on all sides of the well known Sherroy Hills and one or two of the interior valleys This group which, with the exception of one small isolated reserve in the interior, forms one block of forest, is typical of the manner in which the reserves have been gradually built up for it consists of no less than 20 separate reserves, with a total area of 113 squaro miles

Tinally, the large mass of forest lying between Pennagarum and Denkam kota, extending along the Kaveri from its junction with the Sanat kumura nadi to the frontier of My sore and cover

ing an area of 100 square miles

Taluk	Area of Reserved Fore tin square miles	roys, a puri T
Attar	106	Injuk.
Salem	190	
Omalar	8	Kaver
Tirnchengödn	13	60du
Uttankarai	291	TCSCT1
Dharmapuri	2 13	
Lrishnagiri	51	taluks
Hoan	309	gin in Cha

There are minor chains of reserves one connecting the last oned block with the Sheva cross the south of Dharma Inink another in the ner portion of Krishnagiri and a third along tho in Salem and Tirnohon-Taluks The area under ation in each of the eight 18 shown in the mar Lists of Reserves are given spter XV

In Salem South 11 6 O acres have been notifed under section 4 of the Forest Act a proposed reserved forest The settlement of 9 250 acres of the Hude durgam proposed reserve in the Hosar Taluk is almost completed

CHAP V.
FORESTS.
Working
Plans

So long as the full time of the district staff was devoted to the preliminary formation of reserves, systematic forestry could not be attended to The first regular working plan was sanctioned in 1900. Since then rapid progress has been made, and up to date working plans have been prepared for all the ranges in Salem Scuth, except six reserves in Uttankarar Taluk; in Salem North, working plans have been sanctioned for the Krishnaghrand parts of the Kāvēri and Salem West Ranges and are under preparation for Dharmapuri Range and for sandal-wood in Hosūr Taluk

The aim of the Forest Department is to improve and protect existing growth so that a sustained yield may be assured

The chief items of produce are (1) Timber, (2) Fuel, (3) Charcoal, (4) Bamboos, (5) Sandal, (6) Grazing, (7) Manure Leaves, and (8) Minor Produce

In 1893 what are termed "located fellings" were introduced, under this system the area to be exploited was demarcated and the purchasers of permits had to go and cut in this locality—this was a great improvement on the previous system under which the holder of a permit was at liberty to go wherever he wished and take what he wanted, as it rendered supervision so much easier, this system was started, and gradually elaborated by Mr Brasier, who had done similar work in Tinnevelly before his transfer to Salem, into a regular series of coupes under which the area felled was, as far as possible, in inverse proportion to the volume of timber and fuel which might be obtained from the area, in other words, the poorer the growth, the larger was the area proposed to be cut annually

As already stated, the first working plans were sanctioned in 1900; they were prepared under Mr Brasier's auspiees, the system followed has been that of "Coppice with Standards", the number of standards varying between 15 and 25 and the rotation varying from between 20 and 30 years to 32 in the Lokur and 36 in the Kushnagui Working Circles The area of the coupes values between a minimum of 44 acres and a maximum of 836 acres, principally due to the probable demand and to the area in any one locality which was available for exploitation. The larger coupes are situated near the railway, and within a distance of 20 miles of Salem town, and were at first worked departmentally with a view to supplying the Madias Railway (now South Indian Railway) with the fuel needed for running The departmental supply began in 1892 with a contract for 200 tons a month, and was raised in 1894 to 500 tons, in 1896 to 1 200 and in 1899 to 2,200 tons per During the next three years the supply gradually fell to 1,150 tons a month and after 1906 only small quantities of lighting fuel were taken as the Raitway took to the use of coal thenceforward the principal demand has been from Salem town

CHAP V I OBF STS

Conpes are now sold to contractors who carry out the felling and removal of the produce fix their nun rates of sale and main tun their own denots

The growth in the plans and up to a height of about 3 000 feet is for the most part decidnous the evergreen forest gradually spreads from a narrow france of trees along the streams to what must at one time have been large my see of dense virum farest especially on the Shevarovs and Kolli malais the o have, however largaly disappeared owing to the exigences of the coffee industry and the deniands of the Malanali population for further lands for cultivation

Timber is seldom available of any large size the commoder Timber species are-

Chloroxylon accidenta which is nearly mineral Anogeresus latifolis the illi ias, Harlier libinata, A alna hia indica Ce hela toor a and various Acicias Incenta jambolana Holoptelea integri falir Gmelina arlorea and in places Terminalia Arjuna Trak Pherocarpus marsupi im Bridelia refusi Bischofia jiranica Placo carpus species also oc ur on the higher slopes exiting stumps show that the teak used to grow to a fair size on the Shorarons There are of course minerous other species us d for timber

Albi an amara is almost universally preferred for fuel and In 1 in the more necessible forceds this species probably forms about 50 per cent of the growth, the other commoner species are -

Wrightia tinctoria Premna tomentist, Canthium di lumum and Frythroxylon menogynum

The growth of grass and bunboo renders many of the Piro protec forests especially subject to damano by fires consequently coupes under folling and those which have been felled within the last five vers are spreially protected by eleving the lines round thom and employing a number of fire prirols who are sopposed to keep the lines clear of inflammable materials, and to be always ready to proceed at coce to any fires which may occur and to extinguish The ame procedure is in force for some other areas in the Hosar Hills with a view to improving the growth which, especially along the Kayeri consists of nearly pure Hardiciel in forest principally occur during Fobrary and March thunder storms in April and May, as a rule potting an end to the fire season

Under the Jungle Conscreancy, n considerable amount of Cultural work was undertaken in planting Tamarind and Mango near Operations villages, this was later on superseded by the sowing of seed in patches, or broad cast, in blanks in the coupes when regular

CHAP. V. FORESTS

working was instituted, the principal tree species put out being Tamarınd, Albizzia Lebbek, Albizzia amaia, Chloroxylon swietenia. Azadirachta indica, Acacia sundra, and Acacia ferruginea; with these were mixed seeds of various shrubs, e.g., Cassia auriculata, Cassia fistula, useful for tanning bank and manuie leaves, and such other species as Dodonæa viscosa, Randia dumetorum, Canthium parviflorum and others, which would protect any tree seed which germinated, a certain amount of seed of Tephrosia purpurea, which is largely used for leaf manure, was also put out Sanniyāsi-malai on the Shevaroys a sum of nearly Rs 9,000 has been spent up to date in file-protection and in planting out Grevillea robusta, Frenclia rhomboidea and Acacia dealbata in the north and east, in the hope of covering the soil and so improving the water-supply in the streams below In 1913 sandal seed was dibbled in in patches over an extent of about 50 acres of scrub in the Nagara-malai reserve at a small expense, and so far (1915) the results seem promising

Bamboos

The small bamboo (Dendrocalamus strictus) is one of the most valuable assets of the Salem Forests; it flourishes at any elevation between 1,000' and 4,000'. The finest Bamboo area in the District is the forest tract on the west of Hosūr and Dharmapuri Taluks Bamboo is also extensively exploited on the Shevaroys, Chittēris, Kaliāyans Pachar-malais, Kolli-malais, Aranūttu-malais and on the east of the Bōda-malais The large bamboo (Bambusa arundmarea) is not so ubiquitous, but it is found in fairly large quantities in valleys and near the banks of streams. It occurs in great abundance between Kempakarar and the Āne-bidda-halla, and is common between Pennāgaram and Javulagiri and also on the Shevaroys

Bamboo coupes are sold to contractors when a reasonable price can be got; in other cases permits are issued to meet the local demand, the rotation varies between three and five years. The chief markets for bamboos outside the District are Erode, Trichinopoly, Karūr and Madras

Sandal

The best quality of sandal-wood is found in the forests of Denkani-kōta. It is not uncommon in the Chittēris, Shevaroys, Pachai-malais and Kolli-malais, but the quality is not so good as that from Denkani-kōta and the quantity is far less. The value of the sandal-wood in the District was appreciated as soon as the Company came into possession. Buchanan, speaking of what was then the Ālambādi District (i.e., Taluk), says, "Captain Graham sold a renter all the trees that were fit for cutting and received for them 300 pagodas. The condition of the sale was that only the old full-grown trees should be cut, but the fellow

romsts 205

has taken every stick of any size, and there will be no more fit for enting in less than ten years

CHAI A

Similal wood is always collected departmentally. A Ranger or I orester side to the fitness to be felled, marks mumbers and measures them, submitting a c py of his measurement has for approval. On receipt of this this trees are due, my, roots and all cut into sections, roughly dressed as to remove hard and sap wood, and then removed to depat. I ach pures of each tree is marked with the number given engined it to the standing tree, so that it is possible to reconstruct each tree in depot, and thus to check any tendercy to their check from depot, the wood is

16 77 15 15 16 17 16 17 17 17 17 17 17 17 17 17 17 17 17 17	T ** 25 16 1 14 1 4 2 16 2 15 1 15 1 15 1 15 1 15 1 15 1 15	carfully cleaned of all sapercool rawn into a normal lengths, and classified into first, sound third classified into first, sound third classified into first, sound third classified into the last roofs, etc., down to class VIII, which is rawde it Auctions used to be held periodically, when good bullets realized nearly a renamina a jound. In future the fillings are to be transferred to a central dipot, probably at temperature for sale. The reasonal statement shows the quantity of
iiii	15}	inorginal statement shows the quantity of

As a general rule coups award cloud the Coppine with Standard?" Caring system are closed to graring one year before and five years after felling. In Harar Workin, Circle, owing to poverty of growth the period of closure is ten years (two years before and eight years after felling). Some specially protected blocks are closed again t grazing throughout the whole period of rotation. On the Kairay ans grazing is combined with manner leaf cutting under the 'pastoral method' (p. 250).

The graving fees authorised under rection 26 of Act V of 1882 were not brought into force in the District till 1885. The beense system, worked by a contractor for commission, was introduced in 1889, the rate being two annes per buffale, one anne per hend of cattle, and six pies per sheep. In 1893 this was supers ded by the system of half rates for privileged and other cattle, worked through harvams. Then in 1896 came the issue, Officers' at 6 annes per highlar, 3 annes per sheep Gotts were altogether forbidden the rectives. In 1899, however

I le original rules as to mixt for fellin all le dan I ying tre a ni only and reen trees as were over 30 in girth at breat leight. After 1101 it e minimum girli for exploitable trees was ni v 1 to 30. Hemovala acro now (1016) re trieted to deal and dying trees pending the introduction of a working lian which is under repearation.

CHAP V Forfsts eertain aleas were set aside for blowsing, the rate being  $1\frac{1}{3}$  annas per goat, but in South Salem these were again closed in 1905-06. In 1902 the fees for goat browsing in North Salem was raised to 8 annas a head and in 1914 goat browsing was altogether prohibited. After the introduction of Working Plans, the Reserves were divided into grazing blocks, some of which extend to more than one reserve. A permit holds good from July to the end of the following June, and gives access to one grazing block only

Fodder

To compensate for the closing of coupes to grazing, and to educate the villagers to fire-protection, ryots are encouraged to remove grass for fodder from closed areas. Even in specially protected blocks, grass-cutting is permitted in seasons of scarcity. The grass most commonly cut for fodder is Andropoyon contor lus

Manuro Leaves

The local demand for manue leaves is almost confined to Salem and Attur Taluks, and thousands of tons are exported annually to the adjoining taluks of Trichinopoly and South In the Northern Division it is held that the Reserves are insufficient to supply the population with all its requirements in fuel, timber, grazing, etc., and that the supply of manuse leaves is incompatible with the persistence of the forests. It is estimated that between 2 and 3 tons of leaves are required to manure one acre of wet land Manure leaves may be removed from unreserved lands without charge by the inhabitants of adjoining villagos As to Reserves, till 1890 the permit system was in force, and from 1895 the right to 1emove the leaves of Turinji, Nux-vomica and all unclassified trees was leased out annually. But with the gradual introduction of Working Plans came the system of "limited manure-leaf coupes" in the Salem East and Attur Ranges, and the closure altogether of manure-leaf cutting areas in Salem West and the two Harin Ranges In Salem South no removals of manure-leaf have been allowed from reserves since 1912

On the "Upper Slopes" of the Kalrāyan Hills in Āttūr Range the method adopted for exploiting manuie-leaf and grazing is that known as the "pastoral method". The area to be treated is divided into four coupes, and each coupe in turn serves as an annual enting area for five years, during each of which all scrub and joing trees of the third class (except minor produce trees) and inferior species may be pollarded. After the close of the manuic-leaf season in the fifth year, the trees are coppied, and then given a rest for 15 years. After a coupe is coppied it is closed to grazing for five years, during which, however, the removal

of grees for folder and that hing is permitted on payment. After the period of closure expires, the coups is open to grazing for 15 hears.

In r

In the early days of forestry the minor produce was not under the control of the Lan & Department, but its collection was either free or it was least by the Collector. The right to either minor produce was first leased out by the Lans Department in 1683 when one contract covered the whole District. In 1890 a separate lease was practed for each Rev nu. Division, and from 1901 a new system was introduced under which the produce of reserves was leased by a creek, that of nurs arred lands by Levenno Inspectors first as. More recently the 1st have Lease thin further reduced by selling the produce of unreserved lands by villages or groups of villages, in the hip of reali in, more received.

Roads are maintained by the Forest D partment in Salem 1 at North Day on (1) from Kulanamy 24t to Lurumba path (8 miles) (2) from Kumlary path to the foct of the Shevaroys (5 miles) (3) from Publ oda to Kesarguli (16 miles) (4) from Pund param to Anelecti, via Anoshida halla (27 miles) (5) from Pund param to Anelecti, via Anoshida halla (27 miles) (5) from Pund Lam Du'a to Antar (5 miles), and (6) from Kum la ko a to Anelecti (6 miles). In Salem South Division the principal roads main tained by the Lorest D partment are (1) Mallapu am Ghat Road (9 miles). (2) Harbe to kambala (9 miles). (3) Kombuthal ki to Papireddipath limide path (8 miles). (1) Chitt in to Velli inclusive trille path (6 miles). (5) Perival imbar to Pasimballi bridle path (6 miles).

The grow reaction derived from Terests shows it would in ones during the just 10 years though from your to year though reactine fluctuates with the expenditure on concreation and exploitation.

The subjoine I figures are of interest

Yar	Grast true	I zpen liture	Nel 1 or 1 ii	
	**	Br.	n	
164)–81	5 1"1	19 00 1	330	
1600-01	171900	J431~	0- 53	
1900-01	29301	18 ۶سر1	134 94	
1910 11	2 5 1 8 9 0	1 80 813	010	
1913 14	25, 317	1 (2 417	8, 939	

¹ I'le figur s for 1910 11 exclude Namakkal and Firm jattar the statistics for the jr your lecad a irolade these tracts

CHAP V

The chief heads of revenue in 1910-11 were as follows:—

	Salem South	Salem North	Total
	RS	Rs	RS
l'imbei	11,206	13,716	24,922
Firewood and charcoal	35,504	39,669	75,173
Bamboos	14,057	23,832	37,890
Sandalwood	2,348	20,072	22,420
Gazing	23,323	38,816	62,139
Minor produce and manure leaf	28,234	22,614	50,848

Cumo

"Forest Offences" usually take the form of illicit removal of produce, or illicit grazing. The amount of crime fluctuates, but there is no reason to believe that Forest Offences are on the increase. The annexed statement shows the number of cases which the Department has to cope with crimes are compounded.

Year	lllicit removal	Illicit grazing	Fire	Other offences	Total
1890-91	499	199	10	30	747
1900-01	1,109	1,144	11	28	2,592
1910-11	901	325	109	51	1,386
1913-11	1,786	399	95	8/	2,367

OHAP VI INDUSTRIES

(1) Textiles A Undei Read

first two calves dropped by it, if it be a bull, he receives half its estimated value at the time he returns it to its owner

By far the most important industry in the District is that of weaving It is not easy to conjecture why large colonies of the weaving castes should have settled in a tract, the history of which is characterised by so many centuries of political inquietude. The fact remains, however, that, within a few months after the Treaty of 1792 was ratified, Salem was selected by the Board as a suitable field for establishing an "Investment", and in July 1792 1 Read was informed that Mi Mitchell, Export Warehouse Keeper at Madias, would be deputed to exploit the textile industries of the "Salem Country" In October of the same year Mr Robert Dashwood took up his residence at Salem as Commercial Resident, and Read was called upon to provide him with money 2

At the very outset friction seems to have arisen over the supply of labour, one of the chief difficulties being the taxes that weavers In the Northern Division, for instance, not only had to pav were the weavers saddled with loom-tax and house-tax 3, they were also hable to pay Sayar dues,4 and chuppa, or stamp duty, exacted by the Sayar farmer In Kushnaguri special taxes were levied on Pariah weavers in addition to the loom-tax, and in Kambaya-nallūi special fees were due by weavers to the village accountants Even before the arrival of Mr Dashwood, Read had notified 5 the abolition of the loom-tax on every loom employed by the Company, and house-tax was levied on all weavers in proportion to the number of looms they had which were not in the Company's employ The 11ksome dues payable to the Sāyar farmers, however, remained matter for acrid comment for two years longer

The methods of recuuting labour appear somewhat drastie. Read, writing on 19th October 1792, informed Mr Dashwood that he had sent stringent olders "directing weavers of every denomination to obey your summons without least delay or hesitation, on pain of being very severely punished" Not unnaturally this procedure evoked protests, and Munio, in a letter dated 23rd November 1792,7 expresses a fear that "anything like constraint being used would prevent many who were still in Tipu's eountry from returning to their old habitation" It was alleged . by the weavers of Malla-samudram that their engagements with the Company ' were not voluntary, but forced upon them by native

¹ Press list of Ancient Records in Salem District (1906) No 65

² Ancient Records, No 75 ³ See Vol II, p 12, Motarpha

⁴ See Vol II, p 67,

⁵ Anc Rec No. 76 5 Anc. Rec No 78. 7 Anc Rec No. 91.

CHAP V

INDU TRE

lextiles

agents, by threats of pumshments and in some instances by actual confinement" while the weavers of Firuchengodu wero "hkewise obliged to pro Mr Dashwood's Dubrsh ten rupees for every thousand advanced and were they to refuse to comply with this demand he would register cloth of the first sort among that of the second, and by this means meur a much heavier losa" It was admitted that the terms offered by the Company's agents would have been profitable before the War but since the War the price of thread had risen so sharply that they could only carry out their contracts at a los In conclusion Munro recom mends that the Company should pro a higher price for their cloth and so place their employees on an equal footing with those who worked for themselves. Above all, the contracts should be "soluntary, and for a specific term at the end of which they should be at liberty to renew them or not as they chose, for at present, they are alarmed at the idea of worling for the Company, concers ing it lo be a kind of bondage from which they must never hope to escanx 1

A statement dated 31st January 1793, gives the number of looms in the Southern Division as 1790, of which 188 were worked by the Company The number of looms for the Northern Division was 631, of which 117 were exempled from taxes. An estimato for the Centre Division, lased on accounts of 1789-90, Lives the total number of looms at 1 627 The District total would therefore h about 4,048 Read appears on his own authority to have exempted weavers employed in the Company's Investment' from duties on cotton thread, and in March 1793, the Board suggested to the Government that a general remission of these duties should be granted, but Government ordered (16th March 1893) that the westers in the Ceded Districts were not exempted from the duties on cotton thread, they must continue to pay it in common with others' In May 1793, however, Government freed the Company s weavers, not only from all trace on their houses and back yards but also from all imposts on the raw materials required for their manufacture, including the import duties on yarn, and in September 1794, the general abolition of the loom tax was authorised

Meanwhile matters did not improve, and on 11th October 1793 Munro penned a strongly worded letter to Read which deserves quoting " —

'You have given all your attention to the ryots and abandoned the weavers to a set of rascally dubashes. I wrete you a good deal

Anc Pec No 100

CHAP VI INDUSTRIES Textiles

about them last year and they are no better off this. All of them have been forced to work for the Company, and whenever they do anything and his nature makes him tyrannical, for were the oppression not very great on the other side, I am convinced we should have soon lost most of our weavers"

Again, in Maich 1794, Munro had occasion to complain to Read of zulum on the part of the Commercial Resident's agents, this time in connection with the transport of yain.

In November of the same year Read strongly recommended 2 "the total abolition of road duties on all exports, the productions of these districts," but this the Board (26th November 1894) would not consent to,3 insisting on the levy of such duties on manufactured eloth

Some time prior to August 1795, Mr Charles Caipenter 4 had superseded Mr Dashwood as Commercial Resident, and under him things seem to have gone more smoothly In November 1795,5 Carpenter informed Read of the proposal of the Board of Trade to establish a bleaching green at Salem, and asked him how many dhobies could be procuied in the Baramahal for the Company The eloths to be bleached were (1) Long cloth and (2) Salempores, 6 each of three qualities, ordinary, middling, and superfine (3) Moorees of three qualities, ordinary, fine and superfine, and (4) Ginghams, of two kinds, one red-striped and the other blue Read replied 7 to the effect that he summoned all the washermen in three "districts," and "they all said that bleaching was a business they did not understand, that they thought they could not do it to his (the Resident's) satisfaction, and that if they were to leave their villages they would lose their situation, which afforded them a permanent provision for life, which their families had enjoyed from time immemorial"

It is haidly necessary to follow the further history of the Company's 'Investment', Carpenter died in 1818, and his place was taken by Mr J M Heath, who retired from the Company's service, sold his property to Mr G F Fischer, and sank his

¹ Anc Rec No 146, Cf No. 156 of 15th July 1794

² And Red No 176

³ Anc Rec No 180

⁴ Brother-in-law of Sn Walter Scott, See Vol II, p 243

⁵ Anc Rec No 213

¹ Also spelt "Sallampores" or "Salempoorys", a coarse dungree cloth usually dyed blue with indigo

² Anc Rec No 216

⁸ See p 273

fortune in the Porte Nove Iron Company It is not exactly known when the Salem "Investment censed to exist

CHAI VI INTESTRIES l' xtiles— Blr nt

C nd tion

From the Census Leturns for 1911 it appears that 88,727 people returned themselves as belonging to one or other of the following four weaving cretes -Sale, Der ingu, Patanikaran and Knikolan, but only 83,005 were returned as supported by this occupation There are a large number of men of other castes also who have taken to weaving for a living, among them being Muliammadans Kavaruis, Pallis and Sembadavans Many of the weavers posse a looms of their own and they take their fivished goods overy evening to the baraar and offer them for sale | There are also a large animber of weavers somewhat lower in the social scale, who work for hire being employed by richer men who own three or four looms each there is yet another class of wenters, comparatively small in number, who take orders from cloth aierchant, and receive advances to carry out the same represent the highest development of the weaving community

The chief centres of the industry are -Salem lown has cir feintr purum, Attavampatti and Gura imi palaisam 2 in Salem Laluk Omaide Lara mangalam and Inlakantapuram in Omator Islah Tiruchengodu, Lajapotdi and Kamara pilayam in Tiruchengodu

Taluk, Attur, Aragalur, Veppunipundi and Kamak hi pilaiyam in Attur Taluk, Dharmapur, and Matam in Dharmapuri Taluk Uttaukarai, Singarapel, Irula patti, Menisi, Kambaya mallur and Kallivi in Uttankarai Ialuk, Krishnagin and Ho fir

All classes of goods are manufactured in the District-woodlen rings and Lambles, cotton reshits and pudacais, and silk castrains and *eurie* 

Wool is used for making coarse rugs and blankets commonly W 11 n called kambles

(a) Rugs -I or the rugs which are made in Salem Town, wool is obtained from the Mysore platean through l'angalore, and is delivered to the weavers spun into a centre yarn ready to be died Tho rugs are of an inferior quality, and sell at prices ranging from R 1 to Rs 24

(b) Kambles are very extensively woven all over the District by Lurubas The Kurubas purchase wool from flock owners, and their women spin it using a distaff and spindle | The process of making kamblis is an extremely primitive one. A kninbli is maze in two pieces, each incasuring 8 x 3 which, when complete are stitched together This joint is a source of weakness, and might

I fine acc unt of weaving that follers has been kindly supplied by Mr Alfred Chatterton

tu Pillanallar faraf Rusipuram Divisien

264 SALEY

CHAP VI.
INDUSTRIES
Textiles.

be readily avoided by using a wider loom. The spun wool is warped on pegs and stretched on a country pit-loom with no treadles. It is heavily sized with tamarind kanji. Only one warp is put on the loom at a time, as the wool is so lightly spun that it will not stand any considerable amount of handling. At Bērikar a small industry exists in the manufacture of felt namdās

Cotton Ginning and Spinning

The hand-ginning and hand-spinning of cotton as industries The charka has succumbed to the power-driven gin, even as the distaff and spindle or spinning-wheel have given place to the modern spinning-mill On a very limited scale handginning and spinning are still said to be earlied on in a few places, but it is a purely subsidiary business. The hand-gin or charka consists of two wooden rollers mounted on a frame, and connected by crudely made wooden spur-wheels so that, when turned by a handle, the sollers sevolve in opposite directions. Laplas are presented to the rollers, and the lint passes through, whilst the seeds remain behind The lint is then caided into small sausage-shaped rolls (to anai) handy for the spinner spinning the distaff is not employed, but only a spindle made in the form of a disc of pot-stone More frequently the cotton is spun on to a bobbin of cholam stalk, which is fixed to the spindle of a hand-spinning wheel The flyer, well-known in Europe in the eighteenth century, is never used

Cotton Wear-

The coarsest of cotton goods are termed duppattis, and they are largely made in and about Attayampatti and Tattayanagarpatti by Kaikolais, and in a few villages of the Bagalui Palaiyam by Duppattis are very coarse cloths made of cotton of counts below 20's, which is obtained from the spinning mills at Combatore Calicut, Madura and Tinnevelly They are largely used in the cold weather, and the demand for them is extremely steady The price varies with size, and ranges from Rs 12 to Men's cloths of pure cotton and without any ad-Rs 21 a prece mixture of silk are not largely used, imported piece goods having taken their place, but amongst women there is a distinct preference for hand-woven cloths, and the industry is still an important one. They are made all over the District, but the chief centre is Gugai, a division of Salem. The weavers are Kanarese-speaking Devanges The cloths are of several qualities, and vary in piece from Rs 3 to Rs 10 each. They are either black or red, and may quite plain, or furnished with ornamental borders. Usually the clothe fare a continuous west running from edge to edge, but in come cases the borders, which are of a different colour to the rest of the cloth, are what is termed "solid", that is to say, the weft is not run continuously from edge to edge, but each border has

its own west inceniously linked to the west forming the body of the cloth | Lor wearing ench clothe three shuttles are necessary, and the weater is generally assisted by a boy Textile who plies one of the border shuttles Ench cloth cannot be made in power looms and the labour of making them is considerable so that they are furly expensive and only worn by well to-do people. In plant cotton cloths even in those with solid borders, the originentation is of an extremely simple character and does not nece situte the use of the claborate harness to be found in looms where cloths are made with solid silk borders

CHAI VI INDU TRIES

The Devengue of Gugar manufacture what is known as Rangu Miscellaneous pudarass which are very popular among the women of the middle A larourite colour is purple, obtained by dyeing red yarn in indigo. A -ery large number of these pudarais is exported to Cerlen and the Strats Settlements Most of the Gugar weavers carry on their tride independently of the middlemen, and a number of them have settled in Colombo and Singapore where thos carry on linsiness. Unlike other weavers in Salem District the Derangus of Gugai are a flourishing class and the number of looms they employ is said to be steadily on the increase. The clothe are cherp and are always in great demand, irrespective of Pound and Dinavale or marriage sensons the only other manu factures of pure cotton are during or cotton carpets They are chiefly made in Salem in the divisions of Gugai and Shevapet and the weavers are mainly Patnall arans Bright shades of vari ons colours are nearly employed, and the patterns are obtained by arranging these colours in stripes of different widths. The commonest colours are blue and red as these are the only fus colours which the Devangas of Gugar can produce with indigo and alizarine Other colours are employed but they fade quickly Course yarn is used for these during Three threads of 20 a twisted are usually employed in the warp whilst the weft is of single threads of from 6 to 10 s Very highela s districs' are made of English yarn of 40 s which is unported dyed of suitable colours

Mon s cloths -What are popularly called Salem teshtis may be divided into two classes-those that have plain borders and those that have solid borders The plain borders are commonly of silk along, but gold threads are sometimes used to form lines on the edge of the borders The width of the borders varies from ? to 1' on the sides, and from 1 to 21 at the ends of the cloth The yarn used is of counts varying from 10 s to 100 s, and is imported The cloths are from 3 to 5 yards long each, and from 50 to 54' wide They are sold in purs and their values range from Rs 2 to Rs 12 a pair

CHAP VI
INDUSTRIES
Textiles

Arısı-pālaıyam and Shevapet divisions of the town of Salem, and Rāsipuram and Guiusāmi-pālaiyam in the Salem Taluk are the chief centres where these cloths are made. Weavers engaged in this work are Telugu-speaking Dēvāngas and Sāliyas in Salem, Patnūlkārans chiefly in Rāsipuram, and Kaikōlars exclusively in Gurusāmi-pālaiyam and Tāra-mangalam

"Solid bordered" cloths are usually wider than plain borders, and not infrequently, with the silk threads of the waip, gold-lace is used. The patterns are somewhat elaborate, and necessitate the use of special harness of a very complicated character. The cloths are always made of fine cotton, and are sold in pairs, the prices varying from Rs 12 to Rs 40 a pair. Solid bordered vēshtis are made in Shevapet and Ponnammāpet by silk weavers, and by Kaikolais in Pāvadi Street. Salem is the chief centre in the District for this branch of the industry, and the only other place where it is earried on is Rāsipuram, where Patnūlkārans and other eastes have taken it up

The Salem cloths have long enjoyed a reputation for their close texture and their consequent durability. In recent years, however, this reputation has suffered, as the weavers and merchants have both resorted to devices which, whilst reducing the cost of production, have done so by sacrificing the quality. One trick is to use a more open spacing of the warp threads towards the centre of the cloth, whilst recently mercerised cotton or spun silk is employed in the borders instead of the indigenous recled silk. It has not been recognised that spun silk requires different dye-stuffs from those which are used for recled silk, with the result that the colours produced are unsatisfactory and highly fugitive

At Shevapet turbans called pēttās are manufactured by Dēangas, most of whom are immigrants from Coimbatore They are from 4 to 6 yards long, and from 24" to 27" broad The warp is generally composed of eotton, and the weft of silk of the turbans are plain, whilst others have borders of gold thread about halt an inch wide The turbans are usually made of dyed yarn, the most popular colour being an indigo sky-blue, and another shade of blue obtained by the use of coal-tar dyes Women's cloths are also made of mixed cotton and silk by silk weavers in Shevapet, and by Karkolars in Ammapet These cloths are distinct from those which are ornamented with silk borders large number of cloths of the latter kind are made to the order of merchants from South Kanara, some of whom are permanently settled in Salem There is also a critain amount of business in the manufacture of cloths for 11ch Muhammadans on the West Coast.

The werring of silk cloths is carried on only in Salem Town, nd the products are sairs urumalais (handkerelnefs) and pettas rumalars have a scarlet ground, divided at regular intervals by Textile hite stripes into squares. The size of the bundkerchief is 21 ards x 1 yard | Lor these mumalur spun silk is used, either oth ways or for warp or for west only, similarly with pellas which ro from 4 to 6 yards long, and from 24 to 27 wide For saris a the other hand, only indigenous sill is used obtained in a raw ondition from Kollegal or Mysore It is cleaned and recled by atual women, and afterwards dyed to the colours required udavais or pure silk are very costly, the price ranging from s 100 to Rs 200 They are generally made with silk borders which a large amount of gold laco is used in the warp. Ligures animals birds and flowers are the usual form of decoration, hilst, in the body of the cloth, simple de igns of flowers, or

CHAI VI INI USTRIPS

uple geometrical patterns oppear The process of setting up the warp is one of the most familier Meil ods id picturesque sights of an Indian village 1 ho village paradi aid Sizis a level stretch of ground set apart near the weavers' quarters, ed is often well shaded with tamarind trees. The warp is stretched stone posts or stout hamboos firmly fixed in the ground, by omen who walk up and down the row of posts each holding in to left hand a light swift on which the thread is wound and in ie right hand a short hambee stick earrying a book at the ad, by which they huide the thread in and out between the posts he process is a very tedious one and involves on the part of the omen many miles of walking to prepare a warp arp is completed, it is handed over to the men who take it off ne posts inserting split bamboos called leaso rods between the so layers of thread to preserve the arrangement. The next peration is to stretch the warp between two trestles firmly fixed on he ground, to arrange all the threads in regular parallel lines nd then to size it with kany made of rice or lambu flour This al and on with brushes and well hrushed, so that all the fibres of he cotten thread are drawn parallel to one another and well glued ogether This adds greatly to the strength of the warp and as oon as it is dried, it is rolled up into a bundle the lease rods being arefully retained in position and it is now ready to be put in the oom This process has been briefly described because in Salem fown at any rate, it has been almost entirely superseded by the and warping mill, of which several patterns are in use. In this espect Salem is in advance of all other weaving centres in the Presidency, as there are a large number of what may be termed varping factories solely engaged in the preparation of warps for

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experiments were made on what may be termed a commercial scale The factory did not meet with that measure of success which was originally anticipated, owing entirely to the difficulty Textiles of dealing with the weavers Nevertholess the factory did much useful work for although it did not succeed in actually working at a profit, the cost of running it was small, and there is no doubt that it materially contributed to the succe s of the move most in favour of the use of the fly shuttle slay which within the last few years has been adopted by many thousands of Weavers.

CHAP VI

Salem wa formerly celebrated for the excellence of the work ( ) Dyeing produced by its dyers, but since they have substituted imported coul tar dyes for the natural aggetable products they formerly employed the quality of their work has greatly deteriorated Vegetable dyeing is now carried on to but a very limited extent and it is almost certain that when arrangements are made to provide proper instruction for divers, it will disappear completely At the present time a good deal of varu of such colours as vollow and green is imported already dyed

Raw silk is first cleaned by boiling it with fuller's earth produce a searlet colour the salk is then souked for a day in water containing one seer of alum and one seer of turmerio for every two visces of silk lungle lac, in the proportion of one mound to every three visses of silk, is powdered boiling water is poured over it and the mixture is well churned with a wooden pestle The mixture is allowed to settle and the surface liquid is poured off into a separate vessel and this process is repeated till the lac loses its colour Tomarind water is then added and the solution boiled Tho sill is then dipped in it and when the requisito shade has been obtained it is washed in clean water and dried

The following remarks are taken from a report on the dyeing industry in the Madras Presidency which has recently been prepared by Dr T Marsden They are strictly applicable to the dvers in Salem District —

The dyers do not as a class appear well to do the general type of dye house being small and badly lighted (very often it is part of the dwelling house) and the plant and apparatus employed in the majority of ca es is exceedingly simple. In the small dye houses for cotton there is usually one round vessel (copper) of about 25 gallons capacity, set over a grate in which leaves brushwood or wood may be burnt as a source of heat The hanl s of yarn are suspended upon sticks which rest upon the edges of the vessel and from time to time the yarn is turned during dyeing by inserting a thin stick in the bight of the hands, and altering the position on the supporting stick, so that the yarn which was proviously outside the liquor new

CHAP VI. INDUSTRII 5.

becomes immersed. The proparation of the yarn before dyeing is usually very simple, and consists in steeping in cold water until thoroughly impregnated, the process often being accelerated by "beating", after which the excess of water is removed by wringing Such a preliminary treatment is quite insufficient to remove the natural impulities of cotion, and this is recognised in some of the better class dye houses, where the yarn is boiled out in a solution of carbonate of soda, which is far more efficacious than water alone in removing the natural way, colour and dirt This preliminary boiling is of importance, as, the more efficiently it is carried out, the clearer and more even are the shades subsequently dyed upon the yarn type of dye-vessel which is well suited to the dyeing of small lots of yain is in fairly general use and consists of a rectangular vessel, some 15" long, 24" wide and 20" deep, set over a grate in brickwork and encased in cement. It is economical in space, and permits, when not overloaded, of the yain being efficiently worked in the dye liquor "

(3) Cloth Printing. Wax printing is earried on to a limited extent in Salem Town by Kavaiais. The shades generally met with are few in number, and are mainly obtained with indigenous materials but for ied, chay 100t, munjit, etc., are being to some extent displaced by alizarine. The designs may be steneilled on when very elaborate, but are mainly drawn in by hand, or printed on by means of blocks. The cloth to be treated is first immersed in a solution of cow-dung or goat-dung for about 12 hours, and then taken out and well beaten on a stone slab. This process serves to remove the starch in the cloth, and facilitates the absorption of the colours in the subsequent processes.

The dried cloth is first thoroughly soaked in a decoction of myrabolams and diled, and the design outlined by drawing or printing with a solution of proto-sulphate of iron, thickened with jaggery or gum. The iron solution is sometimes obtained by placing nuils of rusty non in sour rice-water or jaggery solution, and leaving them therein until the acidity, which develops, results in sufficient iron for the purpose being dissolved. Wherever this non solution is painted on the tannin-impregnated cloth there is a production of "ink", and although the black thus produced has certain diawbacks in dyeing, in this connection it serves its purpose quite well The next operation is to cover those parts of the cloth which are required to be red-coloured with a thickened solution of alum, and set aside to age for a day, after which the cloth is rinsed to remove unfixed tannin Upon boiling in a decoction of munjit, chay root or alizarine, the dye-stuff combines with the metallic mordants, deepening the black shade of the iron compound and giving a dull red with the alizarine.

CHAP VI

When portions of the design are required to be blue in shade the other parts of the cloth are impregnated with wax and the cloth immersed in an indige vat. The wax conting is alone brand, the workman having a metal pen around the handle of which, and about 13 inches from the point, is a tall of cotton thread. The pen is dipped (up to the ball) into the meltal ber wax, and drawn over the cloth until all the parts of this which are to be protected from the indige axis are esserted, the penetration of the indige axistion is thus presented except into the parts which it is desired shall be dyed blue. When the required shall has been obtained the cloth is worked in boding water until the wax has been removed and having I en immersed in buffalo milk (pre unribly to realer the colours fater to rubbing) is draid

The only other shades met with in the ordinary printed cloths are green and yellow, the latter bein, produc I up a portions of the de ign which have been unmordanted or a circul during the previous operations, whilst green is produced by dreing action upon the parts required, which have been divel to the nees are blue shaden in the indigenant. The yellow colour is obtained by painting on a decoction of "pasta" (invisional flowers?) or myrabeliam extract, drying, and their immersing the cloth in a solution of slum rinsing and drying. The combination of alium with the trainin matter is of a dull yellow colour and the shades harmonise well with those of the other dynamics used upon the cloth.

Gingells oil is the most important of the vegetable oils! It is (i) oil prepared all over the District, the chief centre being Dharmapuri Ralink and Raiveri patinam whence there is a large export trade Oil manufactured from Jür ellic is superior to that made from per-ellic. In Hoster laink meet of the gangells oil is made from wild gingells (our otia abyzzinica, or pey ellic) the oil of which is very inferior.

Coco nut oil is nowhere prepared on n largo scale, for want of an abundant supply of coco-nuts Ground ant oil is pressed in Attar and Dharmapuri Ialuks and to a limited extent clsowhere. The seeds of margosa and iluppu are pressed for oil in parts of the Baramahul but the supply i meagre, the domaind small, and in the case of the former, its offensive odour renders it impopular. Pungam is the staple source of oil in Hoste Taluk.

Castor-oil is not prepared in the ordinary oil mill. It is manufactured (often at home) all over the District for local consumption. It is used for lighting, purposes, but is being ousted by kerosine. In I dappade it has attained the dignity of an

For the oil presurg castes Vaniyars Ganllas and Cu fpus see 1 182

272

CHAP VI INDUSTRIES important manufacture, and the oil-eake derived therefrom is a greater source of profit than the oil itself

Lemon-grass oil is distilled by Labbais in some of the hills of Salem and other Taluks, and is used as a basal oil for the manufacture of scent.

(5) Tanning

Three grades of hides are produced in Salem District, (1) village-tanned, (2) town-tanned, and (3) "finished" hides

Village-tanned hides are the crudest The work is usually done by Chucklers, and the leather is known in the market as "Chuekleis' leather" Ordinary town-tanned hides are known as "godown leather" It is only in Salem Town that finished hides are produced They are known locally as pathan-itta-tol

The Salem tanneries, 14 in number, are located near Kiehipālaiyam, and are owned by Muhammadans The skins are purchased in shandles all over the District The tannery owners send earts from one shandy to another in regular succession to eollect them

The wool taken from the hides of sheep and goats is cleaned in water, colour-sorted by hand, and sold in Madras or Adoni, where it is in demand for the manufacture of earpets āvāram bark retuse and the inner scrapings of sheep and goat hides are valued as manuie The inner sciapings from the hides of bulls and buffaloes are exported in large quantities for the manufacture of glue

(6) Iron

Iron-smelting in Salem District is an art of extreme antiquity The remains of slag mounds and furnaces in numerous villages, not only in Āttūr, Šalem, Ōmalūr and Tiruehengodu 1, but also on the border line of Hosūr and Krishnagiri Taluks, and even in the heart of the Anchetti jungles, testify to the wide extent and importance of the industry Owing, however, partly to the rise in the east of fuel and partly to the cheapness of imported non, the industry has of late years rapidly decayed

The ore is smelted in a mud furnace about 4' high, the shape of which, when viewed from the front, is like a bottle, about 2' in

¹ The following were centies of non-smelting in the Talaghat Toluks --

Salem Taluk, Nāmaguipet Tirumanur, (south of Vellalagundam), Perumalpalayım (near Gödu-malar), Vedakuttampattı, Dalayay-pattı, Andı-pattı and Arryanui

Tu uchengodu Ta'uk, Padavčdů, Konganāpuram, Valayasetti-pālaiyam (a hamlet of Edanga-salai), liukilai Mitta, Tevar, Mattampatti

Omalüı Taluk, Vanavüsi and Söiagai Attüi Taluk, Attur, Tändavailiyapuram, Matturutti, Tammampatti, Sendāra patti, Koncri-patti, Tukkijāmpālniyam, Kiri-patti, Nāgaiyampatti, Kadambür, Nüisikkinai

Uttankaiai Taluk, Tiita-malai, Mambadi, Poyya-patti, Virappa-Näyakkanpatti, Palaiyam, Kattavirienehämpatti, Mondukuli (all neai Tlitamalaı), Punganı, Attıppādı (near Nüvakkanur), Pallattuı

Incress)

Lordo ar

diameter at the lase and about 0 at the top. The floor of the CHAL A furnace is sunk about 6" below the level of the ground. At the base is an opening some 10 square. The formace is partly filled with charcoal, on which the ore is placed. A blast is oftained a meany with a pair of post skin bellows worked in hand alternately, so that the draught may be continuous. The nor les of the bello sa are in cited into the orifice at the Lise of the furnace and the rest of the opening is a shell with wet class. The blast is key! up for about 31 hours of the end of which a more of rel lot metal, weighting about 12 Ha, is withdrawn, at I worked on an anvil, as d when sufficiently hampiered, a entire nin be nearly the whole war through, and the ranes is then reads for sale

An attemp to explot balein tron on a lange scale na made by Mr J M Heath, Commercial Resident at Salem who in 16% resigns I the Company aperate and proceeded to Ingland to stuly was and means. In 1830, Mr. Heath returned to India. and established works at Porto Novo 1

In 18 ) I, n new Company was forme I calle I the "I a t Indian Iren Company' The chief Is le worked were those of the hongs mala. New wirds were set up at Polimpatti on the banks of the haven, whather the ore was taken by read from hangamalar (23 miles) in he smel ed. The fron a reduced was of excel lent quality, and it was used in the con fraction of the tubular and suspension bridges over the Menor Strute. The works at Palang attra were supplied with charmal from Coloppade 18 miles up the haven. There the charcoal was made in large furnaces, and it was conveyed to Palampetti in boats. It was delivered at the works at a cost of he 6 per ton, but the apply was arregular nn account of the charcoal burners, who were until to work contiunously aving to the unbealthy state of the jungles at certain times of the year

Linborate inquiries were made in the last decade of the lature unreteenth century and to whether the iron ores of Salem Di trict Prespects could be exploited on a commercial scale. It has been suggested that blast furnaces unght be crected at Kadanjampath and Hammin tirtam, the former to serve the Linnia malar deposits.

A history of the Lorto Novo Iron Company is given in the South Arent Gasetteer to 53 to ...JO

According to Mr La Fanu Vol I ; 10 the hanja mulai bed was worked as iste as 1501 Mr Maylor at that time Venager of the Perto Nove Iron C mjany s works estimated that the pilld fr m hanja malai ore was about & per cent of pig from and the quantity of el arcoal required was 31 tons to every ton of fron produced

Bee Sir Tiomas Hollanis paper on the Iron Ore and Iron Industries of the Silem Diter tail Inger al I tait Handbort on Iron No 8 (19)

OHAP VI Industries and the latter those of Tīrta-malai Calculating on the basis of one acre of forest to half a ton of wood annually, one ton of wood to 4 cwt of charcoal, 17 cwt of charcoal to one ton of pig-iron, and  $3\frac{1}{2}$  tons of charcoal to one ton of wrought-iion, it would require  $8\frac{1}{2}$  acres of forest to produce one ton of pig-iron and 35 acres to produce a ton of wrought-iion. The estimated outturn arrived at, taking into account (1) the produce of all the forests within 10 miles of the blast furnace, or (2) the produce within a radius of 16 miles, is as follows—

•						
				$W_1$	ought-iron	Pig-iron
	Te	n mile	s radius			
Kādaıyāmpattı	•	• •	• •	• 6	1,617	6,659
Hanuma-tīrtam	••				1,403	5,776
•			Total		3,020	12,435
	Sixt	een mi	les radıu	<b>ક</b> .		
Kādaryāmpatti		•			2,843	11,706
Hanuma-tīntam	• •	•	• •	•	2,363	9,729
			Total	• •	5,206	21,435

Experts declare that no blast furnace on modern lines can pay, unless the annual output reaches 10,000 tons of pig Kādaiyāmpatti that could supply the fuel for this But if operations were conducted on a scale of sufficient magnitude to supply a blast furnace, the cost of labour would be indefinitely enhanced, for Kādaıyāmpattı and Hanuma-tīrtam are two of the most feverish spots in the District, and coolies would never settle in either locality, unless induced to do so by very ample wages to work the forests properly, feeder roads should be opened at heavy cost Again, the cost of transit of ore to furnace, and pig to rail must be taced, a cost which crushed the Porto Novo Company In fine, little prospect exists of a blast furnace stoked with charcoal ever paying in Salem District The adoption of large numbers of small furnaces of an improved type might be attended with success, as it has in parts of America and in Styria where similar problems present themselves Possibly further advances in electric metallurgy may eventually solve the tuel difficulty

These figures are takon from a memorandum of the Collector of Salem No 2781, dated 24th September 1894. The estimates adopted by Sir Thomas Holland in his pamphlet, which worked out at 23 acres for a ton of pig-iron, were warmly disputed by Mr. C. W. MaoMinn (See Indian Agriculturalist of 8th April 1893, page 196), who estimated that 10 acres would suffice

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(7)

Salem iron ores contain practically no phosphoros or sulphur and are ther fore well smitel for manufacturing the bitter quality of wrought iron of steel

Indian sleet was famous from the days of Mexand r to the days of Marco Pole, and it is probable that at ellius been manufactured in Salem District from a very remote period. In the first half of the minet enth century steel was brought to I righard some times in the form of conical ingols and sometimes? In flat round cakes. The conical ingols were evidently woods made as use ill done in Trichinopoly, he carb irising wright in in in emibles a principle which was not apple 1 in 1 in land till 1800. The flat extens of a color which has still made in Salem District an produced by quite a different procession namely by the partial regressal is exiliation of the earlier in cast term as in the open 1 arth finers of Styria and Carinthia and in the or lineary publing of particular of Styria and Carinthia and in the or lineary publing of particular of Styria and Carinthia and in the or linear publing of particular of Styria and Carinthia and in the or linear publing of particular of Styria and Carinthia and in the or linear publing of

In the mainfa ture of weaught tron certain easily fusible hade of iron an product and rid off a ste Il so ar in reality highly earlier of part elections from and it is from these that the steel is made. The shit are first pounded in a some mortar with a postle of the bind or invite a sil for point line rice. By this process the mall particle of slap a therm, to the shot are removed, and the cas prin receives an imp riest politic pradered slap mat rial is separat I lo sifting in the ordinara timmer in a winnow A hol is due in the ground about I dep and about 1 in diame or At one side a s intercular errors is exerented from the surface to the bottom of the bit. A large culof soft clay a race to divide the small excepation from the other part of the out and the smaller chamber serves as the finers in which the steel is made | the lastom of this is fir t covered with a layer of dirty quarty obtained from silting the crushed ore when dressing the magnetite for the furnace. On this hearth of quartz an ignifed coal is placed and the small chamber is filled with chargorl A tayere presionsly built in with the clay partition points downwards at an angle of about 15 degrees and recoirs the nozzles of two Loat skin bellows by which a continuous blast is maintained. The shot are first netted and thrown upon the charcoal, the amount used being governed by pure guess work as in the wrought iron smelting. The blast is continued for about half an hour, when the process of decarburisation is complete and the fuyere and clay partition are broken down for the removal of the 1 Th account wilel follows is taken from Sir Tlama Holland a Report of

¹⁸⁹² on the men ifactor of teel in Selem District.

* The same principle porcue it a later pa ent of Mackintosh and I as since

been modified to the modern cementa ion process for i) e conversion of bar fron into blister atcel and in case hardening

Grass mats (mostly of Liver gra s, Coperar retundes) are made in many villa, es, the worlers being usually I ablest women The Lean gross used in Sal in is naported from Frichinopole that us d in Dharmajairi Taluk is cut on the lanks of the Sanat lumitra nadi. The mat makers due the arass themselves the favourit colours leme what red likel and green. The patterns troduced are not very cleant. A mat is worth about 10 aimas Mats of date-leaf are mad at Mar in la halli

The chief fibres of e-enoanced importance in the District are those of (1) palmara, (2) ecco nut, (3) ale, and (4) january u ( sin hemp, (retrarra jurea) Sene ef the are manufa ured on a lange stale

The planufacture of indigo has I we carried on in Attor (1) Indica I sluk from time immemorial. The industry was work dipp by Mr Heath who, in 1833, sell the burness virtually a m naroly to Mr G I lisch r At that time then were werken' and m hadais impatti, Vellalagundam Samengajuram barete Malli karan bingapuram Sirus ich ir Viraganur and other places The inductions method of manufacture was to steep the large of arres (Indie fern fin teres) or repy on (Il re the finiteres) in wat r in large earthen pots, embedded in the ground. The I was were allowed to ferment and were then besten with reddles the mixture was then boiled till it texame vireil like boiling ingiery It was next allow al to cool in a shirds place, and when cooled, the residue was cut into cakes and s at to market

The system now in vegue of precipitating the colouring matter with lime water in a vat or cistern was introduced it is said, by Mr James Lischer Ho process is as follows -derestence are cut and tied into bundles I rom 10 to f5 turans of them (1 baram = 20 maunds) are placed overnight in the steeping vat a brick chamber has d with concid. The leaves are battened down by means of beams attached to jags in the sides of the vat and water is run in till all the leaves are submerged. The leaves sont all night and at 6 AM the fermenting liquid is let out into the benting ant estuated at a lower level and coolies work at about with paddles till 10 or 11 A W I me water is then added. and within an hour the fluid clears, and the precipitated indige settles The clear water is then run off, and the sediment is strained through a thin cloth and passed into a copper vessel clean water being added time water is then sprinkled over it, and the mixture is at am worked with a paddle after about 15 minutes the solid matter is deposited, and the water is drawn off through The precipitate is then boiled, and when it attains

CHAL 31

INCL TRIPS

(11) Estres

I seppdian leaves are no longer used for the manufacture of indice

CHAP VI

the proper consistency, it is poured into a thick canvas sheet, supported on a bamboo frame. The sheet acts as a filter, allowing the clear water to drain off, and retaining the indigo as a thick paste. This paste is covered for the night, and on the following morning superfluous moisture is expelled by means of a screw-press, the residue is cut into cakes and dried in the sun

Mr Fischer's first factory was set up in about 1860 in Ponnammāpet, a suburb of Salem Factories at Kādaiyāmpatti, Puttıra Kavundan pālaıyam, Sıngāpuram, Āttūr, Talaıvāsal and other places followed Rival factories on the lines adopted by Mr Fischer were soon started at Ettäppür, Aragalür and other The industry flourished till about 1894, when the competition of synthetic indigo began to be felt  $M_1$ closed down his factorics and sold them In 1911 there were 31 factories in Attur Taluk, and a few more in Salem, all in the hands of Indian capitalists The factory owners obtain the seeds from Nelloie and other northein districts, and distribute them to the ryots on the condition that the whole of the produce is made over to the manufacturer who advances the seed The manufactures pays the ryot about 12 annas per baram for the leaves, and the refuse is the perquisite of the ryot, who uses it for manuie

(13) Stone

There is abundance of good building-stone which has never been commercially exploited. Gneiss lends itself readily to manipulation, for flat slabs of any portable size and of uniform thickness can be obtained by applying fire evenly over the surface of the living rock. To give the slabs the required shape, shallow holes are drilled along the surface.

Pot-stone

Large quantities of steatite vessels, pots, bowls, plates, dishes, etc, are manufactured in Āttūr and Ōmalūr Taluks, and exported to the Districts of Tanjore and Trichinopoly, where they are in great demand among Brahmans (See p 33)

Miscellane ous.

Other industries of local importance are the manufacture of palmyra-jaggery (especially in the Erikas of Mēchēri and Edappādi), tobacco (an important industry in Āttūr Taluk), cane-jaggery, saltpetre (at Edappādi, see Vol II, pp -273 and 79) and pottery

TRADE,

The trade of the District may be described as centrifugal That of Hosūr gravitates towards Bangalore, that of Krishnagili to Tiruppattūr and the Railway Uttankarai trade hovers between Tiruppattūr and South Arcot, that of Dharmapuri between Salem and the Railway Āttūr trade is divided between South Arcot and Trichinopoly, that of Tiruchengōdu between Coimbatore and the Railway Salem is the only important centre, it attracts a certain amount of trade from all the adjacent taluks (Dharmapuri,

Tiruchoagodu, Úttaukarai aud Áttur), and has an extensive export and import trode

CHAP VI

The economic centres of distribution and exchange are the Westly

weekly markets held all over the District It is in these fairs, or Markets shandies" that the ryot disposes of his produce, and purchases salt chillies, cloths and other nece thes of life Wholesale merchants attend the larger markets and buy in stock on advantageous terms Petty traders visit a series of shandies, 4 or 5 in a week, in regular rotation, buying in one and selling in another, eking ont a profit of 3 or 1 onnes a day Shandies are known by the day of the week on which they occur and not us a rule by the name of the place in which they are held. There are in the District 129 shandles, of which 14 are controlled by the Inlul Boards and produce a revenue of some Its 12,180

The chief trade in the District is in agricultural produce, Chief Trades cloth, cattle, salt and oils. There is also a large export by rail of

raw hides and forest produce

The trade in agricultural produce is mainly in the hands of (1) Trade in Komatis It is also shared in by Muhammadans, and in the Crain Balaghit by Languages in the Biramahil by Vamyers Janappurs Bahras and Gollas, in the Lalaghathy Combidavans and Nagarattu

Chettia The business which combines grain trade with money lending is perhaps the most lucrative in the District. In the days when the roots' first kist fell due in December, full advantage was taken by capitalists of the fact that the crops could not be placed on the market till January Advances were freely made on the security of the presumptive crops At harvest time the long was paid back in its equivalent of grain at the current market price and a stipulated quantity per rupce of the loan was added by way of interest As the big gram merchants are well in touch with each other all over the District it is out for them to reduce the market-price of grain at harvest time, so that they can recover their loans on the most favourable terms. The rvot must realise his produce as soon as harvested for he has his list to pay The merchants, having called in all their dues can afford to wait for the inevitable rise of prices before they sell In this way the money leaders tond to corner 'the food supply of the District annually, and their profits by way of interest are far larger than they appear to be from the torms of the contract The lender generally makes a clean profit of not less than 25 per cent on his outlay. It is said that since the abelition of the December List in 1906, this practice is on the waite The middle men usually buy up their grain at shandies, and some send their agents to the villages at harvest time to buy grain cash down

CHAP VI TRADE

(2) Cloth Trade.

Krishnagiri merchants invest largely in Hosūr rāgi, which they stock, and sell on commission The larger grain exporters sell to Madras dealers on a commission of one anna in the rupec.

Trade in European textile fabries is mainly in the bands of Muhammadans Kōmatis are the chief dealers in country-made cloths, though in some cases the weaving communities themselves, Patnūlkārans, Kaikōlais, Dēvāngas and Sāles trade in their own products. In the Bāramahal and Bālāghāt the local manufactures do not exceed the local demand, but from Salem Taluk there is an extensive export trade. The middlemen in Salem receive from the manufacturer one anna in the rupee on the total value of the cloths sent, and they are also said to get six pies per cloth from the retail dealer.

In out-of-the-way tracts, enterprising Labbais from Palli-patti, in Karūr Taluk of Trichinopoly District, hawk eloths on a system of six months' ciedit, on account of which they are called Ārumāsa-kadan-kārars. They first visit the villages during the cultivation season, and they return to claim their dues at harvest-time. Their prices are fixed high enough to cover the losses inevitable to unsecured ciedit, but to an ignorant ryot a stiff price is a trifle compared with the advantages of having the goods brought to his door, and postponing payment for six months

The cattle trade of the District is almost entirely in the hands of Janappars, except for petty transactions between villagers. The centre of this trade is in the Pennägaram Division. All male ealies bred in the Kāvēri-side forests are sold before they complete their first year, for a calf which is allowed to mature in the forests can never be domesticated.

Before the outbreak of plague, most of the saleable calves were disposed of during the festivals at Māthēsvaran-malai (Kollegāl Taluk, thice a year), Mēchēri (February), Adaman-kōttai (March), and Natta-halli (April)¹ Attendance at these festivals is now restricted by Plague Regulations, and the cattle trade has gravitated to the weekly market at Pāppāra-patti The trade is in the hands of petty biokers, resident at Pennāgaram, Halaipuram, Matam and other places in Pennāgaram Division These brokers own but little capital, and usually 4 or 5 of them work in partnership They start in person for the forest pens on Fridays, effect their purchases on the Saturday, Sunday, or Monday, return with their calves to their villages by Wednesday, and dispose of them at Pāppāra-patti on the next day The price is usually fixed not at so much per calf, but at so many calves per Rs 100.

(3) Cattle Trade

¹ Or Nattada-balli, a village 7 miles from Dharmapuri near the Pennagaiam road, and adjoining Indur.

The purchasers at Pappara patti are usually Janappara, resident in the Biramahil taluks. These lanaptars, in their turn sell the colles to roots readent in Mysore State. The Mysore ryots rear and train the cattle till they are full grown, then sell them bel once more to Janappars, who dispose of them in the districts of the I ast Coast the chief markets being Termannamalar, Serrangam Madura, and Manapatan I rom the latter place large numbers are exported on credit, at the rik of the Beramahal Janappars, to agents in Supapor and Penana, and it is said that the outstand ings on this account with the Janappars of the three villages of Kannanda halli Perun opana holliand Madra halli, in Krishnagari Inluk, amount to nearly half a lal h of rupces. Lenet figures are not available to show how many cattle are experted from tha District annually, but statistics gathered at the temporary Traffic Registering Office established at Raya lota in 1901 with a view to oscertainian the merits of a railway project from Hosor to the plains show that for the six months November 1901 to March 1902 a monthly average of marks 1600 head of cattle passed down the chais against an average of about 1 060 travelling up Of the 1,600 over 1,100 went via Dharmapuri the rest via Krishna giri, and about three out of every four even from Icela manualam where during the husy ser on, between 1,000 and 1 500 head of

Cattle dealers have a enrious way of clinching a bargain soon as a price is agreed upon the vender places small pieces of cow dung in the hands of the purchaser after which formality norther party dare recedo from the contract. When the beast is sold, the rope by which it was led and the brass ornaments on its horns are removed and retained by the seller

cattle change hands every Sunday shauds

Most of the sait for the Lologhit tabil s, as well as Utlankara, (4) Sait is imported from the Madras Depot In Hosur, and parts of Trade Lrishnogiri and Dharmapuri, Rombay salt is preferred Bombay salt is imported through Bangaloro and Calicut As salt is usually bought wholesale by weight, and retailed by measure. the lighter the salt and the larger the crystals, the greater the merchants profits for these qualities Bombay salt is preferred to Madras salt Blackish dirty solt is in favour with the people, as it is said to be more saline

The wholesale salt trade, like that in grain and cloth, is mainly in the hands of Komatis and Muhammadans Shorapet is the centrel emporium, the Shevapet merchants supplying dealers in the edjoining toloks, and allowing 13 per cent commission on the value of solt purchased The salt is disposed of in shandles where it is either sold or bartered in smell quentities for CHALLY TRADE

CHAP VI.
TRADE.

(5) Oil Trade

agricultural produce Some grain traders in Hosūr Taluk take salt with them to the villages, and exchange it for mustard-seed.

The bulk of the oil trade is in the hands of the enterprising Vāniyar community, though the Kōmaţis and Balijas have a share in it, and in Tiruchengōdu the Sembadavans take the lead in the manufacture and export of castor-oil. From the Bāramahāl the gingelly-oil of Kāvēri-patnam and Dhai mapun finds its way all over South India.

Rail-boine Trade Most of the exports by rail are raw products, the only manufactured articles of importance being cotton cloths from Salem and the stations in Tiruchengōdu Taluk, dressed skins from Dharmapuri, Krishnagiri and Salem, and gunny-bags, brass and iron work, and indigo from Salem, bamboo mats from the stations at the foot of the Shevaroys; unrefined sugar from Dharmapuri, and jaggery from Salem and from the Taluk of Thuchengōdu

Cereals and pulses travel freely all over the District, and large quantities are exported The chief centres for lice and paddy export are Krishnagiii, Dharmapuri, Salem, Sankaridrug and the southern stations of Uttankaiai Taluk Fruit and vegetables are sent from stations both in the Bāramahāl and Talaghāt, custaidapples are a speciality of Bargun, betol-leaves of Sankaridiug, and ground-nuts, areca-nuts, chillies and onions of Salem. Tobacco finds an outlet at Salem, Sāmalpattı, Dāsampattı and Morappīn, and raw cotton at Sankarıdrug and Anangūr, Salem and the stations in Tiruchengodu Taluk export ghee, oil-seeds, both easter and gingelly, are railed from Krishnagiri and Dhaimapun, and most of the stations between Samalpatti and Salem, gingelly-oil is sent from Krishnagiri, Sāmalpatti and Morappur, and castor-oil from Sankaridrug, oil-cake is an important item at Krishnagiri, Kādaiyāmpatti, Salem, and Sankaridrug, while coffee is sent from Salem, Kādaiyāmpatti, and Bommidi

The chief items of forest produce are tamarind and tanning barks, which are exported from most of the stations in Uttankarar Taluk and also from Krishnagiri and Dharmapuri. The stations round the foot of the Shevaroys provide gall-nuts, timber, bamboos and fuel. Gall-nuts are also railed from Sāmalpatti, and firewood from Sankariding. Krishnagiri exports charcoal, and there is a trade in palmyra fibres from Tiruchengodu Taluk, while Dāsampatti and Sāmalpatti export quantities of dried leaves

¹ Tamarınd produce is usually gathered in March

^{2&}quot; A loose fibre which surrounds the base of the leaf-stalk" (Watt, page 170) The export is confined to the months of July, August and September, the Tahsildar writes that about 30 bales, valued at Rs 500, are purchased per week by Erodo merchants, who send them to Tuticoim.

(chiefly of Banyan I rue indica) to be slatched into food plates Chai Al for the higher raste Hindus

TRALE

I astly there is a large export of raw slins from all tho Talaghat stations, os well as from Krishna, iri, Dharmapuri, Dasampatti and Morappur and horns are exported from Salem

Hall borne imports are less varied, I nglish piece-goods and vorus, alizarine Lerosine oil sa't, foreign liquors, copper, bra s ond from an freely imported from Madras Cotton cloths and twist of Indian manufacture from the conthern districts of the Modras Presidence, and timber, pepper spices, betch and salt fish from Malalar Curiously enough there is a considerable import of cereals and pul es, especially of rice from adjoining the triets, and Salem City stands castly first in the ext at and variety of its demands

The weights in vogue are common to the Presidence 16 pics = 1 palam of 3 tolas b ra'ams = 1 seer ( er) of 21 tolas 5 accrs = 1 1144 8 viss = 1 maund 20 maunds = 1 landogam (Augher camby )

WESCHT AYD MEASL RES Weigl ta

In some parts of the District the poths of 10 maunds of 900 tolas is more generally used than the camis The baram (load), mutter (bundle) and sattar are also used for we abte of 10 maunds and upwards. A beram of jobbers in Rasipuram Division counts 20 mounds A pellar padi = 1,000 loins Merchants in the north em Biramabil are said to allow an excess of 2 pilms for every viss bought or sold on almost all articles

In Hosar and Krishnagiri Inluke the secres the chief and A half palam is called chattil (Hindustani for 'one sixteenth ) A polam = ara puru (1 x 1, 1 c of n seer) two palams = paru (ic, 1 seer), four parala = 1 seer Similarly a quarter viss = sara eer, n half viss = adai eer and n viss = panch eer (corrupted into pancher), from Hindustani words denoting 11, 21 and 5 respectively. These talul a also use the dadyam of 2 visa

Goldsmiths employ the following scale 1 paddy seeds = 1 kundumanı (the familier searlet seed of Abrus precatorus) 32 lundamanis = 1 tarahan edai (pasoda), 316 pagodas = 1 rupce

The weight of a sovereign is variously estimated at 27k, 21 and 2,5 pa odas, discrepancies which suggest that their methods are not very exact. In Salom goldsmiths keep a series of weights representing 1 2, 3 5, 10, and sometimes 20 and 30 pagedas, and the sub-multiples of the same, 1, 1 and 1 Read speaks of a grain of rail as n foldsmith's weight

OHAP VI
WFIGHTS
AND
MEASUPTS

Telugu weights are used by goldsmiths in Hosūr in the following scale —

4 gurıgınjas, hundumanıs 01 pātikas = 1 r $\bar{u}$ ha

9  $r\overline{u}has = 1 varaha (pagoda).$ 

 $30 \, i \, \overline{u} has \text{ or } 3\frac{1}{4} \, varaha = 1 \, \text{tola}$ 

Brass and bell-metal are sold by the padi of  $12\frac{1}{3}$  seers in Räsipuram Division.

The  $r\bar{a}ttal$  is used in weighing hides, and also sheet-brass. It is said to approximate to one pound. Its equivalent is variously estimated at  $38\frac{2}{5}$ , 39 and 40 tolas. There are 24 or  $25 \ r\bar{a}ttals$  to armound of 960 to 1,000 tolas weight. Hides, however, are more commonly sold by number. In Attūr Taluk indigo is sold by the  $r\bar{a}ttal$ , 500 of which make a  $b\bar{a}ram$ , and 25 a maund

There are four kinds of seale -

Scales

- (1) The "needle-balance", ordinary metal scales with indicator
- (2) The "rod-balance", a simple wooden cross-beam, suspended in the middle by a string—It is sometimes called "nāmam balance" from its resemblance to an inverted Tengalai nāmam. In Hosūi it is called chintāl or takkadi
- (3) The spring-balance, sometimes called "aāttal-scale", used chiefly in weighing hides, wool, palmyia-fibre, yarn, jaggery, and tamarind
- (4) The muttattu-kōl, velli-kōl, sēda-kōl or tūku-kōl, a balanee on the pineiple of a steel-yaid. It consists of a rod marked at regular intervals to indicate different weights. A single scale is attached at the first notch (called nāttāngi-vāy) either to a hook or by simple tying. The rod is then suspended by a looped string, which is moved backwards or forwards till the rod becomes horizontal. The notch at which the loop rests indicates the weight. The notches are called the vāy, and there may be 10 or 20 of them. Vegetables, cotton-seeds and tamarınd are sold at so many vāy per panam (two annas). In a 20 notch balance, the 2nd  $v\bar{a}y = about 3\frac{1}{8} viss, the 3rd = 2\frac{1}{2} viss, the 7th = 1 viss, the 15th = 10 palams, the 18th = 4 palams, and so on. Spun cotton is weighed on a similar balance with slightly different intervals$

Measures of capacity

Till 1873 local grain measures were in vogue. The existence of two or three standards in one taluk was comparatively a small evil, for even in a single village a duplicate system sometimes prevailed, and it is still commonly said that grain merchants, who

¹ A scale in use in Salem Taluk, but not very commonly, is 1st notch = \frac{1}{2} \text{viss, 2nd} = 1 \text{viss, 3rd} = 1\frac{1}{2} \text{viss, 1th} = \ell \text{viss, and so on}

deal with Malayalis, measure the grain they receive in measures of larger capacity than those they use in selling and so add hand somely to their profits

OHAP VI Wrights AND Measures

In the civily seventies, however, it was realised that official returns of current prices were valueless so long as the standards of no two recording stations agreed. In 1873 accordingly, an attempt was made to express the various local measures in terms of imperial seers. The basis of comparison was the weight of rice in tolas that each local measure would hold and it was found that in Salem District two measures prevailed. (1) a pads which contained from 118 to 150 tolas and (2) a manan which held from 63 to 86 tolas of rice, heaped moderately.

The object of these calculations was to standardise the pire returns and not the local measures Between 1876 and 1879, however, the practice of officially stamping approved measures was introduced Local officers were left to themselves to decide the standard that should be officially recognised an each recording stotion Not unnaturally the Board's list of tolas per local moreuro was adopted as a basis for the stamping operations But the Board's estimates themselves were based on uncertain data. because the local measures were all of different diameter circumstance which vitiated the estimated allowance for ' heoping" Moroover, most of the measures on which the cal onlations were based were of hamboo and of all shapes and sizes But the o maccuracies were a trifle compared with the vararies of locol officers in applying the Board s standards. The naiversal practice in the District was to estimate capacity by tola weight of grom and not of rice. The test by volume of water was nowhere adopted Now ordinary gram is 3 or 4 per cent heavier than rice, and the difference in weight between ald and now gram is 16 or 17 per cent old, now, or mixed gram was adopted as a test by the stamping maistries, to suit their own interest, or please the merchant who brought the measure "The Assistant Collector ordered the introduction of the Salem measure (136 telas grain) into Attur, where the true standard was 151 gram a stamping mustry transferred from Salem to Namakkal introduced without orders the Salem measure altering the standard from 150 telas gram (double measure) to 1362, the Vaniyamb idi Sub Magistrato altered, without any authority, the town standard from 86 tolas rice to 90 tolas gram and the Snh Collector tool it into his head that it would be a good thing to introduce the palla seer of 80

¹ B P 51 of 15-1-73

¹ The Board's tables showed 132 tales. This represented the weight of r e in a Salem measure stinck. 136 tales was the locally recognised heaped content. See B.P. 12 3 of 9 5-19

CHAP VI.

Wrights

AND

MEASURES

tolas into the Sub-Division, and ordered accordingly, but he made a mess of it, for, instead of a seer of 80 tolas like, he introduced one of about 77 tolas, as the 80 tolas was weighed in gram "\frac{1}{2} At Rasipuram people complained that the new measure, though supposed to be 136 tolas, was really one-eighth measure larger than the old  $m\bar{a}m\bar{n}l$  measure which was 144 tolas. This was due to the use of fresh gram as a test by the stamping maistry, and a similar complaint was received from Dharmapuri

To clear the confusion it was decided to fix two standards for the District, approximating them as closely as possible to local usage. In the four Talaghāt taluks a standard of 150 tolas rice was sanctioned, Üttankarar taking as its standard the balf measure of 75 tolas. The second standard of 86 tolas was adopted in the three taluks of the Sub-Division. The test was made by volume of water. These two standards continued up to 1st July 1902, when the Madras Measure of  $62\frac{1}{2}$  fluid ounces,  $4\frac{1}{2}$  inches in diameter, containing 132 tolas weight of rice heaped, with its submultiples, was adopted throughout the District. The Madras Measure has not yet been thoroughly popularised, and the old measures of 1880 are generally preferred.

The favourite scale is

4 ollocks =  $1 m\bar{a}nam (\frac{1}{2} \text{ Madras measure})$ .

1 mānams = 1 vallam (2 Madras measures)

40 vallams = 1 handagam or putti (80 Madias Measures)

The mānam is half a Madras Measure, and the word padi of measure' is generally applied to the mānam, which is in more general use than the full Madras Measure. The kandagam is not a constant quantity for, in the southern taluks, the old measure containing 150 tolas of rice is frequently used as the unit, four to a vallam. Instead of the kandagam, in some parts of the District a modā of 16 vallams (32 Madras Measures) and a pothi of 6 modās or 96 vallams (192 Madras Measures) is preferred. The kalam of 12 marakhāls is only used in the east of Āttūr Taluk, bordering on South Arcot

The Telugu system in vogue at Hosūr is as follows —

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2 giddalu = 1 sõla
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14 sõlas = 1 mānīka

2 mānikas = 1 balla

2 ballas = 1 ibbaliga.

2 ibbaligas = 1 tūmu (Kanarese kolaga)

 $10 \ t\overline{u}mus = 1 \ pandhumu$ 

 $\left\{\begin{array}{c} 2 \ pandhumus \\ \text{or } 20 \ t\overline{u}mus \end{array}\right\} = 1 \ putti \ (\text{Kanarese } kandaga)$ 

¹ B.P 930 of 9-7-80

Senarate measures an Tept for 2, 3, 1 and 5 Press 1 to famile make one will want

CHAL VI 1 righte 4 1 Mrs tars

In herebus, in the "seer" is us I exa mes use of caps its It contains £0 toles weight of heaped rice and is the same as the oldstandard gram ir asir. I aght of there evers make a ser collim and 10 secondlime - 1 sec I mission | Matras Monaure is a jurished to about life of the er are and ranghly all some = 1 standard reffer. The standard mea means called fung to ( Commune ) rell and Lump mil rate ter to be include them from the exhilter onleaded in his hinging the above men 's tef which go to pieres. When I same field labourers in hind, six in moreous as in I I non it so ! "h tecohot pident I Libral in which ar equal to three furths of the standard minimand pillies to potitely. The late rare disting in hill as rind here or 1 stampe 1"

The measures of lea, them come ion us are an object les on in Measures of authropometry I wo fing is I realth (erra later) - I as gulim Lereth (the lingth of the first joint of the thumb) Lour fine are In with = 1 palm. Three palms = 1 span (pt). Three span (or 12 angulimi) - I calit qualami | Lour calits - 1 mir (fathom) the di tance I tween the tips of the midll fingers when the arms are outstratched. The varil of 2 cul its (91710) a Himbustani free cala ora (it a) tool out had if any

The ordinary word for mile is kal ( - stone, ic mile sourt in all the upfilled there believed at alm I founds one trivels in , nilical (the Indian hour of 21 minutes). The Lidim of 71 ultigate (= 10 miles) is also in use ! Meal times are sometimes used to do ribe the length of a journey a brest fast time journey' = 8 miles, "n tifin time journey' = 20 miles 'n supp r time journey' = 32 miles 'n Hown lalub I ommin 1 luque, the distance that the buyle known in hanarese as Johnny can be heard, is used for a distance of about 2 miles Vadallu duram or an uppu duram, su miles the distance that the furraw is driven before the plough as turned (about 50 paris) The world The field ' is also us d to describe distance "Calling distance" is of course a familiar expression Similar terms are n ed in Telugu and Lanare o

In selling cloth, Knikolars uso the word made to indicate a "long piece consisting of 8 pairs of men's cloths or 1 female cloths

In measuring land the square of any long measure was in the Land time of Read's Survey, called gunda in Lelign or Kannrese, and Measure kule in Tamil In the Biramahal for both Wet and Dry lands

¹ He ldiame are jonds to the well known co of Hin lustani (= Son skri kr m Kan, la ddr. T 1 dm da) liadmada is male uj of 4 po ugus (colloquial paruru) at d each p rugu contait a 9 000 miluru

CHAP. VI
WEIGHTS
AND
MEASURES.

a chain, 33 English feet in longth, was usually adopted, exactly half the length of the chain now used in Survey, which, when squared, is equal to  $\frac{1}{10}$  acre. The Bāramahāl qunta or kuli therefore  $=\frac{1}{40}$  acre. It was subdivided into 16 annas.

In the Talaghāt taluks a variety of guntas existed, and the measurements used for Wot and Dry lands were different ¹

In Rāsipuram and Chennagiii, three different standards were adopted for Dry lands, viz., (1) a "double gunta," twice that of Āttūr; (2) a "single gunta" of the Salem standard, (3) the Coimbatore ballah, 96 fathoms square = 86 aeres. In parts of Pennāgaram, Dharmapuri and Tenkarai-kōttai, the Ōmalūr standards were adopted. The kuli in Hosūr Taluk was 36 feet square

The Paināsh terminology survives in Mittas In Rāsipuram Division the "ballah" is still called "vallam," and 100 "little hulis" make one "big huli" or "sey," In the south of the District the sey values from 1.75 acres to 2.50, and a big and little sey are recognised The "vallams" vary from 5 to 8 aeres In Attur there survives a kāni (Angliee "eawney"), which is 112 acres near Gangavalli, and 1 acre elsewhere Uttankarar an anna  $(\frac{1}{16} huli)$  is defined as a space sufficient to grow a plantam In out-of-the-way places the old system of estimating area by the quantity of seed required to raise a erop on it still survives In Krishnagiri Taluk a kandagam viraippadu = 5 acres So in the southern taluks a "five pothi field," an "eight vallam field" are spoken of A mudakku or "turn" (apparently of ploughing-eattle) = 1 aere Anaippu is explained as the area that can be ploughed by 2 pairs of cattle in a day, and varies from half to one acre  $\bar{E}r$ -ulavu (a "plough's-ploughing") is a similar term The pangu ("share") still exists in Inam villages, and is said to equal 16 acres in Dry land, and 2 The term is vague, however, for it signifies to 2½ m Wet merely the shares into which a common holding is divided among eoparceners 2

¹ Locality	Wet or Dry	Size of gunta or huli	Acres
Salem Bēlūr	D ₁ y Wet	64 × 64 fathoms of 8 ft. 29 × 29 ft	3 82 019
Taluks now included } in Tiluchengodu } and Omalu	Dry Wet	$21 \times 24$ tathoms of 6 ft $4\frac{1}{2}$ in $32 \times 32$ ft	846 •023
Āttūr Vīraganūr	D ₁ y Wet	$36 \times 36$ fathoms of 6 ft $4\frac{1}{2}$ in $9 \times 9$ fathoms of 6 it $4\frac{1}{3}\frac{1}{2}$ in.	1 209 0756
Rāsipuram Chennagiii	Wet	32072 ft square	024

² The karai is a larger division of coparcenary land, and is supposed to contain Dry, Wet and Garden fields. The karai is divided into pangus.

The rvot's division of time is an epitome of his daily life CHAP VI WFIGHTS MEASURES

About two hours before day brenk is the time whou Venus riscs" (if Venus happens to he n morning star) Shortly after this comes "first cock-crow" If he has n garden to he irrigoted, it is now (130 A M) "haling time" Hulf an hour later comes "" "second cock crow" 1 Then there is light in the cast, ' the earth becomes visible" "the sky grows red" and day breaks These expre sions convoy as definite a meaning to his mied as hours and minutes do to those who are used to them When the sun is "one mar (fathom) high " it is "time to yoke the morning plough' Breakfast time varies in different localities, according to the habits of the people of the place. It ranges between 7 and 10 AM and is variously described as "early languitime ' morning porridge time" (lamil Lah = ragi pudding), "the time for eating last night a rice ' (literally "old rice time ) Between 8 and 9 Au tho sun is 'one palmyrn treo high" Between 10 oud 11 Au is the "time when cittle are let out for grizing" With moon comes " nehi kālam' (literally erown time ) " tho hour when the sua is over the crown of the head" Some time between 11 AM and 2 1 M the mid-day meal is enten, at lot rice timo ' or 'full meal time" Between 1 and 2 1 M is the hour when the sum begins to decline (adi saya) In the heat of the day cattle are allowed to re t but towards 3p m is 'the time when the cattle are driven out" The hour for yoking the ovening plough" follows immediately, while at home it is the 'time when in a big booschold they pound kambu ' or 'begin to prepare the evening men!" The downward course of the snn is measured again in terms of n palmyrn tree" or "fathom" Then comes 'the time when the evening grows dim ' (Iomil = mulas masanga) the honr when humps nro ht " 'when writing cannot he read," "Hirannya's hour," the hour when that Demon met his death at the hand of Vishue, the Man Lion, (Asura sandhya velat) 7 PM 18 'the hour when the field labourer comes home ' "Pudding time' follows and shortly after one of the household takes food to the watchers in the pons, sheop fold meal time" Last comes the 'hour when the villoge

becomes quiet (Tamil= ur adangum neram), and the night wotch ers leave for the cattle pons and sheep folds (Tamil = patts al neram, literally the "pen man hour a tersoness of expression not easy to improve npon) The word jamam which properly means a watch of 3 hoors duration at any time of the day or night is applied in Salem District to the hour of mid night. The old vernacular divisions of time are almost obsolete. Even the

¹ Cf S Mark s Gospel VIV 30

290 SALEY

CHAP VI. WFIGHTS AND MITASURIS

nāligai of 24 minutes is not commonly spoken of A ryot, when asked at what hour of the day an event took place, will usually point to the position the sun then occupied The rising and setting of the moon are useful aids to memory, and people who live near railways fix time by the passing trains. Ryots who come to Court sometimes show a familiarity with hours and minutes which their status hardly warrants, a familiarity which is not seldom due to "tutoring" Very few people can tell the time by the stars In distributing water from irrigation channels, two systems are in vogue to time the 'turns' One is by the kinni, a small brass bowl with a minute hole in the bottom of it, which is floated on a chatty of water and sinks in about 20 minutes 1 The other method is for the Niiganti (as the person who distributes the water is called) to calculate the time by measuring his shadow

Money

On taking charge of the "Coded Districts" in 1792, Read and his Assistants were hampered in their administration with a "various and perplexing currency," which Read did his best to "annihilate" Both the Hindu system of pagodas and fanams, and the Mughal system of mohuis and jupees were in vogue, and most puzzling varieties existed of each denomination of coin Read, writing in 1794, gives a list of 29 different gold coins, 15 silver coins and 8 copper coins in which revenue dues were tendered the northern part of the District ients were at the time expressed ın Kantıraya ("Kanteroy") fanams, and in the south in "Göpäli" The former represents the famous mintage of Kantīrava Naiasa Rājā of Mysoie (1638-59), the origin of the latter is The pagoda (varāhan) existed as far back as the Chalukya period, and delives its vernacular name from the fact that it was impressed with the symbol of a boar, one of the meainations of Vishnu, and the crest of Chalukya as well as Vijayanagar kings No pagodas were actually minted by Kantīrava Naiasa Rājā but accounts were kept in terms of an imaginary

The Nachura Geptla chakra is referred to in the Litappur Sasarem of

1714 (Vol II p 298)

² Regarding the "Gopth" fanam Mr T Desikachariai, Diwan Balindur,

A "GopTh" fanam weighing more than 5 grains is recorded as having been received in the Madias Government Central Museum in 1874 from the Salem District Neither Captam Tufnell nor Di Geisen da Cunha, both of v hom have published then fanams, nor Su Walter Elhott, has alluded to the "Göpüli" In the Ringichan-Desikachan collection is a fanant with the figure of "Krishin with the flute"-"Venugopili"in Sanskiit-on the obverse, and the Nagari begond 77 "Mya," standing for "Samvat," on the reverse The fanam with such an obverse was probably known in common parlance as the "Gopah" Childre fairing occur now and then in the Salem, Belling and Bangalore Districts along with "Kinteroys" The fanam with the figure of Gopiliabove referred to was probably of the times of one of the later Chilulyas."

WEIGHTS AND UFASCRYS

com valued at 10 of his fanams At the time of Haidar's usurpation, the coms in general circulation were those minted by the Ikkeri Poligars of Nagar (=Bednar in Shimoga District, Mysore) On the capture of Bednur in 1763 Haidar decided to issue his own coins adopting the Bednur pagedas as a model Haidar a pagodas were I nown to Read as Bahadari pagodas Tipu in turn issued his own parodas, which became known as Sultim pagedas, and he also minted inohurs and rapees, known respectwels as Sultan Ashrafi and Sultan or Imami rupees The coins of Haidar and I mudid not, it appears, obtain Leneral recognition, for Munro writing in 1796 surmises that all revenue accounts in the Barumahal were kept in " Naggarie fanams" (probably the same as the Ikler comage of Bednur), till Inpu substituted "Kanteroy" fanams in their stead | The rapid dovelopment of Pondicherry under Duploix and his successors led to a large development of trade between Pondicherry and Mysore and a heavy influx of Poudicherry rupees into the Baramabil in payment of goods exported and to this is probably due the fact, alluded to by Munro, that among the mereantile classes runces were prefer red to priodes When the Company's Investment' was established in Salem, Read was called upon to provide the Commercial Resident with Pondicherry rupus By 1796 however, the comage of silver at Pondicherry was discontinued 1 and the Commercial Resident was asked to take Surat rupees in their Meanwhile the pageda system was adhered to in the land revenue administration and revenue accounts were kept in terms of nagedas, fanams and eash An attempt was made to establish the star pageda as a standard and on 29th June 1793 orders were issued to Mr Benjamin Roebuck Assay Master to start a mint at Krishnagiri, and another at Salem for the comage of pagedas fanams Arcot rapeos and daddus the idea being to convert all specio tendered into Company's coin 2 The star pagoda was divi ded into 45 mail fanams, and the mail fanam into 80 cash. For the convenience of the ryots and Inhaldars an elaborate Table of Lxchange was drawn up subject apparently to frequent revision. declaring at what rates in terms of star pagodas, the many coins in circulation would be accepted at Government treasuries Any attempt to reduce the list of coins that could be accepted in pay ment of Government dues was fraught with difficulty As Read pointed out, the various coins were articles of trade, and their face value meant nothing The value of any particular denomination

¹ Ans Pec No 2 9 of Nos 21C 247 9 and 2 1

² Both mints appear to have been working by August 1793

Fren in February 1790 the number of fancies to the star paged was not definitely fixed and Munro protests agas at Reals action in earlulat 44 fancies to be pegeda

292 SALI M

OHAP. VI
Wrights
AND
Mrasuris

of coin as a medium of exchange depended on what people would give for them, and this "market value" fluctuated from time to time and varied from place to place If Government were to insist on the revenue being paid in one particular kind of currency, the shioffs would be sure to buy up the available coins of that currency, and, by creating a "corner," they would inflict great hardship on the public. The establishment of mints was a failure; not only was it expensive, it made matters worse, for the Company's com itself became subject to fluctuations in market value In Fash 1204-05 (1794-6) there was a very considerable rise in the value of silver with respect to gold, a rise attributed by Read to the discontinuance of the coming of supees at Pondieherry Hence in 1796 the rupce was in far greater demand among all classes than the star pagoda. The preference for silver was accentuated by the fact that there was a large proportion of filed and counterfeit star pagodas in circulation, and ryots ran a greater risk of being duped if they accepted pagodas instead of supers in exchange for their produce. Throughout the southern taluks the inpee had, by 1796, attained such general vogue that the Revenue officers settled Revenue demands with the ryots in terms of tapees, though for account purposes the amount was expressed in pagodas Almost the whole of the gold coms tendered at the Government treasures were received from merchants, and When a ryot borrowed from a merchant, he was not from ryots paid in pagodas, but bound himself to repay the loan in rupees, and it was a common practice for Patels and Tahsildars to substitute pagodas for impees received in the collection of revenue The Kantaraya and Gopali fanams had by this time almost passed out of circulation, in the early years of Read's administration those that were received in collections were re-issued to the troops. a proceeding which created so much dissatisfaction that it was in 1794 decided to stop the receipt of them The coins issued from the local mints never attained popularity Krishnagiri pagodas had actually been rejected both by the Revenue Treasury at Madias and by the Paymaster in Salem District The mint at Salem appears to have been closed by 1795 Early in 1796 Munro recommended that all the Krishnagiri pagodas should be called in and received at their actual value, and re-coined at Madras, and by March in the same year the mint at Krishnagiri was discontinued 1

¹ Letter from Government to Board of Revenue No 182, dated 20th March 1796 There were three cornages of pagodas at Krishnagiii The first issue numbered only 6,788, the seconά (which contained an excess of pure gold of the weight of 2 rāgi grains) numbered 17,173, and the third (which had an excess of 1½ paddy grains' weight above the Madras standard) numbered 14,875. (See Anc. Records)

In Tebruary a notification of Read's had reduced the number of coins in which revenue payments would be accepted to 17 namely, star pagedas, Bahadūri pagedas, Saltāni pagedas Ikkiri pagedas Old and Now Porto Noto rupecs, Old and Now Arcot rupecs, Old and New Pondaherry rupecs, Company's rapees, Imami rupecs, Kantaraya and Raja Göpāli chakrams, maili fanams, elephant piect and Krishna piec

mail fanams, elephant pice. I and Krishna pice

The revenue accounts of the Salem District were written up in
terms of star produs fanams and cash till well on into the nineteenth century, but meanwhile the Company singless were steadily
gaining ground, and in 1855 the controversy was settled once for all
by the adoption for all India of the Madras rupee of 180 grains

The memory of the old notation still impers Old people still recken in the proof (cardhau) of 31 ripees and poorer classes in the duddu of 4 pies six of which make one param the general name for a two anna piece. Thus a half anna piece is ropplerly called 1! dudde or I ranam. The pio is known as dambide throughout the Baramahal, less generally so in the southern taluks, where last is the usual term, and pauca is also u ed. In Attur, however, lusu = 2 pies Jalle is another name for a pie In Uttankuru a three-pio piece is called chinna duddu In Hosur and the Baramahul two pies are called duggini A two anna pieco is called beda in Hostir and big nnua' (Telugn gridda ana) in parts of Krishnagiri In Uttunkaru this same colu is called chimia panam to distinguish it from periya panari, a term upplied to the four anna pieco This last coin is known tu Hosūr as patala The popular term for n sound coin as distinguished from a counterfeit is Lumpani panam (Company's monos)

Wrights
AND
Wrasurts

 $^{^3\,11\,0}$  ): [lantlice (Åce Káci) was first cisel by  $k_{\rm H}$  ) a luja of Mysore (1713 1 31)

294

## CHAPTER VII.

## COMMUNICATIONS

Roads—History of maintenance—Mr Orr—Road Cess—Mileage—Trank Roads
Shevaroy Hills—Avenues—Bridges—Ferries Railways—Famine Feeder
Lines—Railway Projects Post Office Telegraphs

CHAP VII Roads THE British were not the first road-makers in India. road-engineering was of no mean order The best known road associated with his name ian through the wild broken country on the left bank of the Kāvēri to the west of Hosūr and Dharmapura The route lay from Denkanı-köta via Anchetti and Geratti to Penuagaram, thence via Morasaia-halli and Donnakutta-hall to the Toppu River 1 Wherever this road passed over rock or undulating ground, all vestiges have been washed away by over a century of rain There are level stretches, however, still well preserved, and marked by fine avenues A portion south of Penuagaram would even now be fit for a carriage road, and the road can be traced for some distance near Anchetti, and again at Morasara-hallı Another important road of Tipu's time was that connecting Krishnagiri with Būdi-kōta a once important tort in Mysore State, seven inles from Bowringpet railway station is still called Dandu Oni or the "Aimy Road" The favourite Ghāt used by Haidai and Tipu for access to the plains was that via Rāya-kōta, Pālakōdu and Toppūr. The route via Singārapet was also used by them.

History of maintenance

The importance of road maintenance did not escape Col Read, and by 1802 as many as 156 miles of road had been laid down round Salem, and planted with avenues throughout Little further was done, however, till Mr. Orr assumed charge of the District in 1829

Mr. Orr

To Mr Orr the District is indebted for its chief roads, grandest avenues, and a number of well-built rest-houses known as "Orr's Choultries" By 1836 Mr Orr had made 316 miles of high-road at an average cost of Rs 134 per mile, besides 375 miles of cross roads, 20 bridges were built, and 196 stone dams were made, at an

¹ Se Vol II, p 109

² See Vol II, p 108

Ro LL

aggregate cost of its 14,026. The mitial expenditure was made. CHAL VII almost whelly on his own re ponsibility, and 'no better pro f could be given of he success than the estimation in which his werk was held by the natives, who columnarily agreed to tax them selves for the maintenance of these roads. The voluntary tax of one more per cost was first impored in 1836, and rentinied till April 1860 But this was not all. Mr. Orr induced the ryots to plant axenues and topes. Under the system introduced by him, the number of aseum trees planted up to 1842 amounted to 120.11 t. the number previously existing in the District being only 32 960 and the number of palorses trees planted amounted to 1,819,161 The riots were permitted to enjoy the usufruet of the avenues and topes they had thus planted on the understand ing that they should keep the roals in a pair "In the e days it was a far ery to Maltra, and as a rule what master placed was done. Old ryots still tell the tale of the rulum' made by the iracible Collector, whose homewhip occusionally made Hamaswami winer but penerations of prateful travellers and the

sufferers themselves in the end testific I to the profit and comfort

does ed from these tracaux forces After Mr Orr left the District in 1875, the villagers did not not Road Co . up to their obligations Government contributions proved made quate, and the roads soon fell into disrepair, their uplech lad before long to be taken over by Government to meet the mercasing cost, Government in 1859 imposed a cess of 2 per cent of the land revenue on all lands which emoved the benefit of Mr Brett's Taram Lamme, the fund so formed to be expended by the Collector and the District I ugmeer on District Roads the trank roads still being lept up at the cost of Provincial Lunds In 1865 on Act was passed logalishing the cess at six pies in the rupce on all lands in occupation, under whatever tenure held This Act was superseded by the I ceal I unil Act IV of 1871 Meanwhile the reads had for years been a bone of contention between the Revenue officers and the Public Works Department, the former affirming that they did the work chapper and better than the professional depirtment. For ome time the work of maintenance was divided between the two departments, the tendency being gradually to transfer rouls from the Dopartment of Public Works to the Collector 1 mally in 1880 the Local Fund Department assumed cutire responsibility

The mileage of reads in the whole District rose from 1,189 in 1871-2 to over 1,828 in 1912-13 The figures for the

² S D M , Vol I p 300

296 SALLM.

CHAP. VII. District as at present constituted, are shown in the subjoined ROADS. statement.

Mileage.

	Milenge, 31st March 1911.								Number of miles and furlongs	
Taluk	Vill	ngo	Talul		DictacC		Total		per 10 square miles of ares.	
	м	1	11	ŀ	M	1.	м	F	м	ŀ
Salem	47	7	40	5	120	2	217	6	2	2
Ómalai	21	4	71	6	59	3	155	5	1	0
Tn uchengōdu	31	1	86	1	76	3	193	5	3	6
Āttaı	22	1	71	3	63	3	156	7	1	7
Dharmapuri	15	2	23	0	136	3	177	5	1	7
Krishnagiri	20	3	57	2	131	в	218	3	3	1
Uttankarar	26	3	110	1	88	0	221	1	2	1
Hostu .	10	7	71	3	75	2	157	1	1	3
lctol	207	1	531	5	759	6	1,501	7	2	4

In addition to this, some 92 miles of road are maintained by the Forest Department 1

Before the construction of railways, the Bāramahāl was the tra-junction of three of the most important thoroughfares in the Presidency

- 1 The Madras-Calieut road enters the District near Mattūr at mile 150½ and passes through Mattūr, Irumattūr, Dharmapur, Toppūr, Ōmalūr, Tāra-mangalam and Sankarıdrug, quitting the District by the Kumāra-pālaryam bridge, opposite Bhavām, at mile 246¼
- 2 The Madras-Bangalore road branches off from the Calicut trunk road at Vāniyambādi, and passes through Bargūi, Krishnagiri, Sūlagiri and Hosūr, leaving British territory at the 193rd mile, in the limits of Jūjūvādi village
- 3 The easiest though not the shortest, route from Bangalore to Malabar, passes through Hosūr, Rāya-kōta and Pālakēdu, joining the Madras trunk road at Adaman-kōttai at mile 182½

In addition to these three routes the branch route from Ömalūr to Salem affords communication via Āttūr with Cuddalore, and via Nāmakkal with Trichinopoly Another useful route is

Trunk

The New Ghat rend was begun in April 1900. The rend was opened for triffic in December 1902, though the work was not completed till March 1901. The new rend himpelies off from the rend from Salem to the foot of the Old Ghat at the sixth furion, of the fifth mile. For nearly six miles it ascends sleadily without a turn. It is no legins to right, sharply up the face of the great rock mass on which Mundagambidh is situated, and after twenty two furns it reaches the bind of the Xereaud lake. The total length is 12 m. 6f. 180 ft. the ruing gradient one in 10 There is one girder landge of 10 spin, another of 66. The actual cost was 18 3,71,000. To secure an unfailing supply of water for

³ The construction of the Mallipuram Glatral was firstree as tended at a tank Eurgeo: England will odel of few conditional the survey of the Sievarops in 16 is first road is all the large tens sanction distinct 1810 and 1850 and 3 niles were constructed when owing to the outbreak of the Multiny the sellow was drop ped

SALI M 298

Roads

CHAP VII. road repair in dry weather, there is an elaborate arrangement of pipes, filled partly by gravitation from the Yercand lake, partly by an aeromotor pump. The construction of feeder roads was undertaken by the Public Worl's Department. The cost for 31 miles 1 furlongs 600 feet of road was Rs 88,179

Avenues

No less than 1,068; miles of road, over three-fifths of the total unleage, are provided with avenues. The finest avenues are in the Baramahal, and are composed of tamarind, relieved nov and agam by banyan. The tamaimd is more satisfactory for hardiness, shade and produce, as the banvan is apt to fall in high winds. Tamarınd does not thrive well in Hosin and pungam is a poor substitute. Perhaps the grandest stretches of avenue in the District are on the road from Mahendra-mangalam past Palabodu to within a short distance of Dharmapin . There are some fine trees on the timik road near Podin, in Uttankarai Taluk, and south of Toppin in Omalür Talink, and close to Salem itself, the station road between Hastampatti and "Charing Cross" boing remarkably picturesque.

The produce of the avenues is a most valuable asset to the Local Funds, though it fluctuates in a startling manner. beginning of 1910-1911 it was estimated that the avenues contained 186,705 tiecs. The avenues in the Sub-Collectorate were first rented out in 1865 by Mr Thomas, then Sub-Collector, on his own authority, and in the following year the Board authorised the centing out of all the avenues in the District This resumption by Government of the usufruct of trees which Mr Orr had guaranteed to the villagers caused much heart-burning, and the question of the right of the ryots to the avenues was mooted in 1872 and decided against them, but in ignorance of the real reason, which was that the duty of maintaining the roads was no louger exacted from the villagers 1

Bridges

A traveller passing through the District along the trunk roads from Bangalore to Madras via Sülagırı, to Calient via Toppür, or to Cuddalore via Salem, will find the route within District limits completely bridged, the bridges near Pārānda-palli,2 near Kurubarapallı,3 at Bargūi, Toppūr, Kumāia-pilaiyam, Ömalūr, Salem, Kiishnāpuram, Āttūr aud Talarvāsal berng substantial enough for all The Pennaryan is also spanned by a good bridge ordinary traffic

When Mi Dalyell visited Nattram-palli on Abhan duty in 1876, an old ry ot, Dho had planted the avenue in Mr Oir's time, advanced his claim, but when Mr. Dalyell asked him if it was not true that in former times thoso who enjoyed the usufruct of the avenues repaired the roads at their own cost, the aged cultivator put his hand on his mouth and said "Appah" SDM, I, 198

² Four miles east of Hosür.

³ Seven miles north-west of Krishnagur.

at Bagalar, and the minor strams which cross the triangle Hesar Tab Denkam lota are provided with smitable culverts. Other routes however, have been neglected thele's ratreams are crossed by the causeways known as "road dams" or 'Iri h bridges, and the larger rivers present rather difficult feeds the me I troublesome being these acro's the Peningrar at la lalle patts, kasers pat nam, Iromattur and Hannung tirtum, that over the Pumbur at Singurapet that over the Lambasanallar river at the village of that mame, and those over the Sucta made at Komeri patti and Viraganur

CHALLS

H at s

The only rivers requiring regular f rices an the haven and Fern a the Pennangar I reshes in the Attar rivers soon subside and triffic waits until the ford is practicable. The management of ferries was assumed to the Talul Bearls in 1897 . There an 26 Taluk Board ferries perosi the havers of which II are in Tirichen godu, - in Omelar 8 in Pharmapuri and 3 in Hosar Talul Across the Pennaivar there are two ferries in Krishnagiri and four in Uttankarni . The right of collecting tolls on ferries for the Fash year is anchoned by the Tahaildar in the month of Juno The bids are insumificant. The lease for ferries over the Kaveri conveys the right to collect tells on the traffic passing from the left to the right bank only the proceeds of traffic from the right to the left boul is the perquisite of Combatore Loral I unds The ferries are crossed by means of correles (parieus)

The Brend Gauge West Coast Branch of the South Indian BALLWAYS Railway runs through Salem District from north east to south west It outers the District (Uttankarai Taluk) at the 115th mile 32nd chain from Madras, and quits it at the 211st into 1 and chain. covering a distance of 50 miles | There are 11 stations within the District limits the first is Simalpatti the last kaieri Trom Simulatti (1,261 46 ft abovo ser-level) the gradient descends to the Pennaiyar and re-ascends to Morappur (1 305 03 ft ) and Mallipuram (1,386 59 ft ) The highest point is reached, on a gradient of 1 in 300, at mile 1871 (just beyond Lokar station) where it is 1,508 38 ft above sea lovel The line then descends sharply (the gradient is 1 m 71) to hadayam patti (1,243 48 ft ). Salem (919 67 ft ) and MacDonald's Chonltry (783 59 ft ), rises to 876 38 ft at bankardrug, and descends again to 5d9 47 ft at

The steepest gradient is 1 in 70

¹ Five miles west of Krishn girl on the R ya kôta road

A girder bridge of 12 spans of 1 1 fee each las since been built by the District Board over the Pennalyar at Laveripatnam

GO No 3,6 Revenue dated 29tl July 1896

For deta is see the Taluk Notices Chapter XV

CHAP VII

Erode The only bildges of note are those over the Pennalyār and Kāvēli The latter is a gilder bridge, with two clear spans of 62' and 20 clear spans of 63' 5' The former consists of 18 semi-circular blick arches, each of 30' span

The railway was open for traffic as far as Thuppattūn on May 23, 1860 The section from Thruppattūn to Salem was opened on February 1, 1861, and that from Salem to Sankandrug on December 1 of the same year. The next section opened was from Sankandrug to Pōdanūn (May 12, 1862).

The Taluks of Krishnagin and Hosūr are served to some

The Taluks of Krishnagiii and Hosūr are served to some extent by the Bangalore Branch of the Madras and Southern Mahratta Railway (opened in 1864), the stations of Patchūr, Kuppam and Mālūr being chiefly utilised.

Famine Feeder Lines Two famine protective lines have iccently been opened in the District, the first from Tiruppattūr to Krishnagiri (25\frac{1}{4}\) miles), the second from Morappūr to Dharmapuri (18\frac{1}{2}\) miles) with an extension to Hosūr (54\frac{1}{2}\) miles). On the former line, there are three stations within the District limits, on the latter line, there are ten stations. The Krishnagiri line was opened for traffic on September 18, 1905, the Dharmapuri line on January 18, 1906. They were not constructed as paying investments, but to supply food to the Taluks of Krishnagiri and Dharmapuri in times of famine. The gauge is 2'6", the highest gradient 1 in 66 67, and the sharpest curve has a radius of 955'. In constructing the Dharmapuri line sleepers of jariah timber were tried. The Krishnagiri Railway was laid with teak sleepers.

The Krishnagin Railway diverges at a shaip angle from the parent line till it reaches the Thuppattur-Krishnagin road near Penyagaiam. Thence it nuns parallel to the road, except where gradients and bends do not permit of its doing so

The Dharmapun line, on leaving Monappūr, skirts the high ground to the west, using steadily, so that at  $3\frac{1}{2}$  miles out it is 188' above Monappūr. At mile 7 it approaches close to the Dharmapun road, and road and railway cross the same saddle between the 7th and 10th miles at 260' above Monappūr Between miles 10 and 15 a tortuous alignment was found necessary at the foot of the hills. From mile 15 the line falls by easy grades to Dharmapun

Radway Projects. A proposal to connect Hosūr with Bangalore is under the consideration of the Mysore Durbar. A loop line has been proposed to connect Dharmapuri with Krishnagiri via Pālakōdu and Kāvēri-patnam.

The District Board has levied a railway ergs at three pies in the rupee on the annual rent value of all occupied lands since July

CHAP VII RATIWAYS

1st 1903, and the balance of this on Manh 31st, 1913 amounted to Rs 13,223 m cycle, and Rs 5 31,100 m Government securities The District Boar I is constructing a broad range line from Sura mangalam Railway Station to Salem Town and proposes to extend the line from Salem Town to Attar on the metre grace This had is eventually to be connected with the him which the Di trict Board of South Arrot propose to construct from Ulundur pet to Chinas Salem Su h a line will bring Salem mans inites nearer the nea heard but the District with the deltas of the Vellur and Kaverr and provide an outlet for the surplus grain of The cost of the whole line from Sara manualant to Attor is estimated at Re 1121,515

Another project is under con ideration namely, to connect Salem with hardrers Raspuram Tattas au Trpatti, Namal kal and Nanian Mohanar with an alternative alignment from Namakkal to Samas apuram on the propo od Pantati I richmonols chord

Pest Orrick

Till 1851 the Collector of the District was in charge of all postal arrangements! Dales writes 'the overworked Col lector Magistrato is the post master and the first step must be to give no troublesome an office a superate and distinct supervision The po tal arrangements for 8,000 quare miles may fairly demand an undivided attention. The mails for instance are carried on men's heads, each man running from a to 7 miles and to be freed only from this single branch of those duties, from the responsibility and the trouble of everlooking so immerous an establishment as this would itself be no small cam " 2 The first general issue of postage stamps in India dutes from Septem ber 1851 and in the same year the Postal Department was taken off the Collector's hands In March 1675 the executive control of the Salem Collectorate over its District Post was transferred to the Postunster General, Mudras *

I or administrative purposes the whole District lies within the jurisdiction of the Pestinaster of Salem Hond Office who in turn is under the Superintendent of Post Offices Vellore Division

¹ No detailed informati n is available as to the re tal arias gements in the District in pre post office days A letter slown me ly Mr Mul ammed H thibulla Salub Kl an Baha lur of Krishn glir a ldressed to tl at too a from Pondicherry via Rujakota bears a pist mark londiel iry ofth blay 181 jail 3 a nas and another dated kumbakonam lune 21th 1846 at as on the humbakonam post m rk a pre payme it of 2 anna and it al o bears the Salem post mark with dato June 30th This is fairly cheap and quick 2 Dykes p 377

³ For Pest Office legs lation see Acts XVII of 1837 XVII of 1854 XIV of 1866 and VI of 1898

GO to 45 Revenue dated 20th March 1875

CHAP VII.
Post Office

The subjoined statement illustrates the increase in the work of the Post Office since 1861-62.

Year	Letters and post cards.	Packets	Newspapers
1861-62	275,235	5,220	26,419
1910–11	4,460,092	355,836	184,574

In the latter year the value of money orders issued was Rs 15,66,264, and the total amount of Savings Bank deposits Rs 2,60,838

TELEGRAPHS

Telegraph stations were opened at Salem and Hosūr in 1884, at Yercaud in 1889, at Krishnagiri in 1893, at Mattigiri in 1894, at Dharmapuri in 1895, at Tiruchengōdu in 1898, and at Sūramangalam in 1908

		Messages	3
Stations	Sent.	Received	Receipts
	<del></del>	<del>`</del>	RS
Hosür	736	818	440
Mattigiri	719	730	554
Dharmapuri	1,986	1,858	1,252
Krishnagiri	1,518	1,814	840
Salem	13,407	13,619	5,694
Sūramangalam	904	1,042	1,062
Yercaud	1,361	1,422	862
Tuuchengōdu	1,059	1,005	648
Railway Stations	1,650		843

The offices at Hosūr and Mattigiri belong to the Bangalore Division, that at Tiruchengōdu to the Calicut Division, and the rest of the District to the Madras Division The relative importance of the several stations in 1910 is shown in the marginal statement

#### CHAPPER VIII

#### SEASONS

Seasons Famines-Famine of 1833-Famine of 1866-1 at 1 no of 15 7-78-(1) Till the end of 15 6 (9) January to September 18 7 (3) September 18 7 to end of 18,8-Increa o of crime-Iff et in Resenne-Famine of 1991-9

The expresions nature of the ramfall has already been referred to CHAP VIII Dry oultivation on which alone the bulk of the on pp 22 23 population depends for food begins with the showers of April and Max, and the first crop matures with the rains of July and August The second crop is sown as soon as the first crop is harvested and

drought in October or November will ruin it

Hosar and the Biramahal are more susceptible to drought than the Talaghat taluks and of the latter Tiruchengodu and Omainr are the first to suffer Attur and the Rasinuram Divisions are considered safe from famine, the former is protected by the Vasishta nadi and Sweta nadi and the latter by mnumerable wells with good sub soil water At settlement a deduction of 20 per cent of the gross outturn in the northern taluks and of 15 per cent in the Talaghat was allowed on account of vicissitudes of Beason

The danger of drought made itself felt as seen as the District came under the Company s rule, for famine threatened in 1792. and Captain Road established two poor houses for a short period-

one at Tiruppattur and the other at Pennagaram

Four times during the mineteenth century scarcity deepened into famine with all its terrible concomitants namely in 1833 in 1866, 1877-78 and 1891-92 There was conte distress also in 1845 and 1857 dates which suggest a cyclic recurrence of famine once in cleven years

The cultivation season for I ash 1242 (1832-33) opened favour ably and the ryots engaged actively in field operations Then 1833 the rains failed entirely and utterly ruined the crops In a short time "the price of grain rese 71 per cent for there was famine in the neighbouring districts also, and the people robbed that they They engerly sought for the wild fruits of the jungle and of the trees that hined the wayside, they turned up the earth for such roots as possessed nourishment, there was nowhere to fly

FAMINES

Brasons

Famine of

CHAP VIII

to, and the country was covered with the bodies of those who died of starvation. Fourteen thousand deaths were reported from cholera alone, which probably was not a tithe of the number that so fell; and the sickness extended to the brute croation, for the cattle also were exterminated by herds."

The actual mortality in this famine is not known. It is estimated that over 28 per cent of the population perished 2

Famine of 1866

The famine of 1866 was by companison "a mere flash in the pan, but, while it lasted, it was sharp enough "In 1864 and 1865 rains were neither general nor timely, and the year 1866 opened with the District on the verge of famine The early rains of 1866 almost entirely failed. The public health suffered, and cattle disease became prevalent By the end of June the Collector reported that "thousands of cattle had perished from want of water and pasture, and thousands of cattle were in a dying state for want of food, and unable to walk " Prices were almost beyond the reach of the poorer classes In Thuppattur, Uttankarai, Kiishnagiii and Salem, the poor were using for food roasted tamarind seeds, jungle roots, aloes, and the fruit of prickly-pear All the tanks and wells were dry The dry crops, enlivated in a few places where slight rain had fallen, were withering, and, almost everywhere, both wet and dry lands were left waste Private subscriptions were raised by the people of Salem for the relief of sufferers within the town, and by July this took practical effect in the opening of a "Kanji-house" where 200 to 3,000 paupers were fed daily The example of Salem was imitated by several other towns in the District, and further funds were provided by the Relief Committee in Madias. The prices of grain continued to rise, till in September ragi stood at 93 seers per rupee Work for the able-bodied was provided, as far as possible. Fortunately in

.305 SPASONS

O tober good rain fell, and cultivation started in good carriest CHAL VIII By November rigi had fallen to 12; seers per ruper, and the crisis was over The harvest was good, but though the human mortality was not high, it is estimated that 150,000 head of caltle perialed from sheer starvation

LANINFE

The familie of 1877-78 was the worst the District has ever Famine of experienced "The tail end of the north east monsoon failed both (1) Till the in 1878 and 1871. In 1870 the north east monsoon was almost ended 1874. a total fulnre especially the latter part of it and in 1876 the south west and north cost mon cour on both of which the District depends for its water supply, failed almost completely began to be felt in October 1876 but people still hoped In November the failure of the mousoon became an established fact. grun dealers took alarm, and prices rose at a bound On the average, for five years ending 1871, the price of ragi in Salem was from January to July, from 37 to 38 lb per rupee, and from August to December it ranged from 35 to 10 lb I rom January to June 1875 the staple was sold at 31 or 12 lb per rupee July to November prices rose to 23 lb, and between January and June 1876 the price was from 20 to 21 lb I rom July a steady rise set in, reaching 14 lb in October, 10 lb in November and 9 lb in December when the famine was fairly recommed and starvation stared us in the face on every side

'The price list is not quite an index of the searcity, as (2) January quotations for dry grams were often a mero form there bonn, none 157 in the market | The bulk of the population was fed on imported rice the price of which rose up in Angust 1877 to one rupee for 11 lb and for a short period to one rupee for a lb date at the market on the Shevaroy Hills the price actually rose was battling almost unaided with the famine With the exception of one Bengal Civilian whose services were chiefly utilised in trying magisterial cases a Staff Corps Officer a Medical Officer on inspection duty and a Special Deputy Collector or two made up the sum of the assistance from outside Meanwhile the duty of previding and superintending camps hospitals, works kitchens and payments the inspection and organisation of gratuitous relief, and in fact, the whole burdon and heat of the day, was thrown on the ordinary district staff

"It was not until September 1877 whon 136 941 deaths had (3) Septem been registered when 307 776 of the population were being ber 1877 to end of 1878 gratuitously fed and the south west monsoon had failed that the Vicercy s visit bere fruit Then the Public Works Department,

¹ The descript on which follows is Mr LoFang s

CHAP. VIII
FAMINES.

Famine of 1877-78,

whose share in famine rolief works had previously been somewhat restricted, was more largely employed in providing work for the poor, and a flood of famine officers from all parts of India was poured over the District. The heavy rains were then setting in, and the burden and heat of the day were past; but distress still prevailed, and the sequelæ of the great erisis were still strongly It would be hard to exaggerate the horrors of that trying time, when cholera, starvation, small-pox, famine, diarrhea, dysentery, dropsy and fevor were elaiming their vietims by thousands, the dead and dying lay so elose in the eamp hospitals, that it was difficult to move without treading on them, and hard to distinguish the one from the other, and up to the pitiless sky floated the black or yellow-green smoke from the pyres on which as many as 24 bedies were sometimes burnt together in a single camp; when the cattle lay gasping for breath, licking the dust fer foed, and when for miles not a drop of water was to be found 1 The fruits of the avenue trees, the very leaves and grasses, the roots and berries of the jungles, failed to meet the demand; the ties of maternal affection failed, and even respectable women sold their honour for food. But the sufferings of the people were not The survivors were to a great extent smitten, a shower of rain or a breath of cold wind smote them down by hundreds, guinea-worm prevailed to an extent never witnessed before, and such was the depraved blood and vitality of the poerer elasses, that the slightest scratch or abrasion turned into a spreading and sluggish uleer

"The excessive north-west monsoon of 1877 drowned the crops; blights, smut, and insects, in quantities before unheard of, speiled or devoured the residue Thon came the locusts, almost shutting out the sky and covering square miles in their flight The south-west monsoon of 1878 was also excessive, and the kambu crop suffered heavily, the tender flowers being washed off, so that the seeds could not form Then, again, from their fastnesses in the jungles and on rocky hill sides came the young locusts, in uniform of black and gold, marching in armies to the cultivated fields The Government officers of all kinds did their best to cope with this last stroke of misfortune, but the ryots mostly looked on in helpless maction, and would not struggle against their fate Even this, however, passed away, and with the north-east monsoon of 1878 came the finest crop ever seen in the District; stocks were replenished, prices fell, numbers on works and relief fell off, and the weary officials were at last released from their heavy tasks"

¹ To save their cattle, 1yots stripped their huts of thatch for fodder.

As the famine progressed, the fail population increased. In CHAI VIII
1877 there were 6 to 8 almissions into the Control Jail and 18 913
1877 there were 6 to 8 almissions into the Control Jail and 18 913
1877 there were 6 to 8 almissions into the Compound to were often it make to fill to overflowing. Then was little used to guard the presence, or make faired to term and the films of character had to be created to how often of the films of character had to be created to how of the collaboration for members but there was little or no mortality which could be traced to overfrowding."

The subjoined statement gives an idea of the rise and fall of the Great Lamine -

		15			1575			
	Sambers n rais ( marks so i in campt	Sambers Cr gretations relof	Venier of sects	n infall fr	Vambers on r l ( works and locing to	1 2 LEAN 1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	Namber of series	Palafal in
January Pehruary Marri April April Jar Jar Jar August Restember Oct ber November Decemb r	7 0.9 7.8 .4 41 1° 700 12°75 40° 70 52 3° 41 8° 5 710 61 0 0 41 133	C % C 4,709 0,331 97 010 34 707 8 691 10.5 10 75 2 989 1,201 7 91	00 67 00 62 62 61 61 61 61 67	173 041 327 209 100 110 311 147	71 27 71 4 1 71 4 1 71 4 7 70 70 23.518 15 70 10 3 70 4 6 7 1 9 8	2 070 2 070 2 6 2 650 2 750 15 405 15 405 15 405 15 405 15 405 15 405 15 405 15 405 15 405 15 405 16 405 17 405 17 405 17 405 18 40	112 10- 10- 10- 10- 10- 10- 11- 11- 11- 11-	100 100 100 100 100 101 101 101 101 101

¹ The following foures which show the number of per na convictel for various offences under the Indian Peral Code between 10 5 and 15 8 are very similifeant —

Nature of off nee	18	1670	16 ~	15 8,
Mard r Calpable l'omicido Robbery Dacoity House l'reaking Ti eft Oti er offences	25 27 19 12 233 2366	16 6 10 -31 210 1 3/-	25 13 *30 180 1 *06 9 501 2 10_	11 8 8 1 0 73 1 01, 1 273
Total	3 297	447	1107	0 051

⁵ The number on relief at the end of December 18 0 was 10 311 and 11 e number on gratuitous relief 10 2. The foures in the statement are those for the close of each month and are taken from the Report of the Pamine Commission of 18,0 Vol 11 Chap III

CHAP VIII.

FAMINES

Effect on
Revenue.

In the three years, Fashs 1287-9, the number of processes issued for default of revenue was 765,000, and in 63,000 cases property was actually sold. Rs 8,50,000° of the land revenue had to be remitted. In Fash 1289, the amount of property transferred by documents registered had risen from Rs 19,35,733 to Rs 24,88,568, owing, as the Registrar-General observed, to "pressure of the famine inducing well-to-do classes to pledge or sell their lands." Close on three-quarters of a million sterling were spent on famine relief in the District, and £50,000 from the Mansion House Fund were scattered broadcast among the people. It was found necessary to remit as infecoverable Rs 7,00,000, arrears of land revenue, in addition to the 8½ lakks already remitted. Nor was this all, for the net ryotwar revenue, which was Rs 16,70,000 in 1874, had fallen in 1879 to Rs 13,33,500, a decrease of Rs 3,36,500.

Famine of 1891-92

The famine of 1891–92 was a small thing compared with the famine just described. The rainfall from 1888 to 1890 was below the average in the Taluks of Salem, Tiruchengōdu, Ūttankarar, and Dharmapuri. The south-west monsoon of 1891 failed, and by the end of September it was thought advisable to open test works in the four taluks. Work was started on four roads. (1) Sankaridrug to Edappādi, (2) Ōmalūr to Chinnappam-patti, (3) Dharmapuri to Hogēna-kal, (4) Mallāpuram to Pāpi-Reddi-patti Thice-fourths of the full task was exacted. A few weeks' tiral showed that no great demand for work existed, except in Tiruchengōdu Taluk, and by November 15 all the test works were closed, except that from Sankaridrug to Edappādi. The early rains of the north-east monsoon of 1891 promised favourably, cultivation was

1								
	Processes issued		Property attached		Property sold			
Fash		Number of de- faulters	Amount of airears	Number of de- faulters	of	Number of de- faulters	Amount of arrears	Realised
			RS		RS		RS	Rs
1287		205,153	28,00,933	6,403	1,85,548	1,498	58,035	23,254
1288	٠	288,486	28,46,065	60,402	8,04,985	18,071	3,53,635	39,518
1289		272,291	21,72 739	83,694	10,75,192	44,055	6,28,143	1,20,801

² Remission—

Rs, Rs
Fash 1286 4,13,083 Fash 1288 16,024
,, 1287 3,78,189 ,, 1289 42,664
That portion which now constitutes Ömalür Taluk,

resumed and prices fell. In the middle of November, however, CHAP VIII the runs ceased, 5min merchants held up their stock, and prices rose rapidly Kitchens were opened at Salem and Tiruchengodu and rdief works were started all over Tiruchengodu Taluk Tho Collector permitted Tiruchengodu ryots to cultivate dry crops on wet lands at dry rates of assessment, provided no water for irriga tion was used. The situation remained unchanged in December. January and February In March and April some showers fell, from May the season steadily improved, and by July all anxiety was No gratuitous relief was given except in the form of The Salem kitchen was closed on June 25, 1892, and ceeked food that at Turnchengodu on August 20 The Salem weavers were at first scriously affected by a fall in the price of cloths A gmnt of Rs 20,000 was sanctioned to purchase cloths for their rehef, but this proved unnecessary Before it could be disbursed, a Nattuköttai Chetti, the proprietor of a Salem bank, entered into an agreement with certain wearers of Gugar to pay them tho cost of twist and silk used, as well as the usual money wapes, on the condition that the weavers sold to the bank all cloths manufactured by them for a period of two years | Following this example the leading weavers of Shovapet made a similar arrangement with their local caste men, and the price of cloth again became normal

which, though they did not owing to absence of enlination in those months, do much damage to the crops, caused terrible mortality among cattle, and breached numerous tanks In 1878 a ' plump" of rain fell east of the Mukkanur hill and washed away the rulway embankment Such excessive and concentrated rainfall does not appear to have been calculated for when the rulway was built as may be inferred from the enlarged ontlet provided when the hridges were rebuilt. In November 1880 a cyclone played havoe Thirteen anaikats on the Vasishta nadi, five on

1872 and again in May 1874, the District suffered from oyelones

the Sweta nadı, and two important anaikats on other streams were washed away, and some twenty tanks were breached The hridge reross the Vasishta nadi near Talaivasal was destroyed, and many houses perished The chief analkat on the Swota nadi however, at Varaganur escaped Prompt measures were taken to repair the damage Temperary dams were constructed to replace the breached analkats, and these worked so well that not a single rupee of remission was required Rebuilding of the analkats began in February 1881 and by July 15 they were completed

and the damaged tanks too were in working order In the heavy rains of November 1903, the Pennaiyar rose and swept away a portion of the Hosur Sulagiri road, the water

FAMINES

Floods on a large scale are fortunately unknown In May Proops

CHAP VIII. stood 12 ft. over the Nedungal analkat, the coping stones were loosened and the apron undermined; the Agrahāram channel was seriously disturbed, and the Public Works Department resthouse was flooded to a depth of 2 ft. The rising of the river at Kāvēri-patnam destroyed several houses, and injured the irrigation channels which take their rise near by.

### CHAPTLE IX

#### PUBLIC HI VILLI

GENERAL HEALTH-I roralent diseases-Sore-eyes-Skin diseases-Dreen tery-Fevers-Guinea worm-Otter diseases-Choi ra-Email pox-lisque -Medical Institutions-Sanitation-Water sum ly

In the open country the air is dry, the seil well drained, the chmate healthy Forest and hill tracts are feverish In order of frequency, the diseases most prevalent in the District are those affecting the oyes, the skin, and the digestive system, oud malarial fovers Apart from malaria, the prevailing ailments are due to a want of personal cleanliness among the poorer classes to secreits of good water, to a low standard of comfort, to undifferent food and had housing

From May to July there is usually an epidemio of ' sore eyes, sometimes lasting till Soptember Tie-flies are plentiful during this season and are the chief carriers of contagion from one individual to another Popularly the discose is attributed to the prevalence of high winds in the months when it is at its worst, some ascribe its origin to the pollen of flowers, others associate it with the mange season Dyo disease is the heaviest item in the hespitals of Krish naguri, Dharmapuri and Hosur Taluks In the southern toluks it is loss sovere 'Sore oyes" are supposed to be one of the main causes of hundress

Skin diseases and ulcers are very common among the poerer classes. Skin diseases are worst in the dry and the celd scasons, and are not so bad during the rains Ulcers are the heaviest item in the hespital returns of the southern talnas, in the Baramahal

they yield precedence to " sore eyes"

Dysentery prevails throughout the District, both in the amorbic Dysentery and the bacillary form July to October furnish the greatest number etc. of eases Deaths from dysentery averaged over 2,000 per annum in the 9 years ending 1906 Chromo dysontery is common among the poer, particularly in times of stress It is popularly believed that the arrival of the new grain in the market is a primary cause of digestive disorders Intestinal werms give trouble throughout the year, especially in May

Of the recorded deaths in the District, 34 per cent are attributed forers to "fevers" For the years ending 1906 the average annual number of deaths from "fever" was over 16,500 The figures de

CHAI IX GENERAL HEALTH

Diseases of the cyes

CHAP IX
GENERAL
HEALTH

not fluctuate much from year to year, the total of 25,000 for 1901 being guite abnormal These fevers are mostly of malarial origin, and are most prevalent in villages situated near forests, and on the slopes of at the foot of hills The common form in the plains is a mild type of intermittent fever, larely attended by splenic enlargements, and amenable to treatment, but in the jungles the tertian and quartan forms of intermittent fever, and bilious remittent fevers, attended by enlargements of the spleen and liver, with anomia, are very common, and are much more severe in type and injuious to On the hills the feverish season begins with the health and life hot weather in March, and continues till the rains have fairly set Thanks to generations of natural selection, the Malaiyalis themselves are comparatively fever-proof, but to visitors from the plains the climate is deadly Yercand and the Green Hills are fairly immune, but the rest of the Shevaroys is as bad as any part of the District, as planters who chose to live on their estates know to their cost Popularly, malaria on the Shevaroys is attributed to the eoffee bloom. The light showers of April and May certainly give a stimulus to the breeding of Anopheles other hills the increase of malana in the hot months is ascribed to the drying up of ponds and streams, and the contamination of diinking water by rotting leaves, for it is in February that deciduous trees begin to east their verdure In the eastern portion of Hosūr Taluk fever is at its worst from March to July, and abates with the south-west monsoon The western half of the Taluk is feverish all the year round, but worst from October In lowland tracts the rains bring fever, the dry season being fairly safe Uttankaraı is the most feverish taluk in the District

Guinea Vorm Guinea-worm is common in the southern taluks, especially near Tiruchengodu and Edappadi. The northern taluks are comparatively free. Scarcity of water in the hot months necessitates the use, for bathing and drinking purposes, of drity, stagnant pools, which have remained undisturbed for the greater part of the year Intermediate hosts of the worm (a species of Cyclops) abound in these pools.

The proportion of deaf mutes is a little above, that of ideats a little CHAL IX below, the Presidency average

C PRPPAT HEALTH

The District is subject to epidennes of cholcra, chiefly in the latter part of the year Of the deaths recorded in the District over Cloters a period of 5 years ending 1002, 10 per cent were due to cholera, the average per mille of the population being 2 Towns suffered most, Salem itself recording nearly 5 deaths from cholers per millo of its population, a yearly average of 350

Cholory is arregular in its visitations. I or instance, in 1901, over 18 000 attacks and 11,300 deaths were recorded, in 1900 only 21 attacks and 10 deaths In the former year 1 061 villages were affected, in the latter only 7 Ramfall does not seem to account for the difference, for though the fall in 190; was 11 melies below normal, the cholers attacks in 1899 when the fall was about the same, numbered nearly 0 000 The worst months undoubtedly are December and January, and next to them come November and Tobruary It is not safe however, to generalise, for instance April, usually a comparatively safe month, was the heaviest of all in the year 1898 with 1,12; attacks and in the same year December showed only 47 ntincks, and November none

Villages along river banks suffer most, owing to the practice of burying dord bodies in or near the river bods, and the general use of rivers as latrines. For example in Attur the disease usually broaks out in the neighbourhood of Belar in September and follows the course of the Vasishta and attacking village after village in regular succession Salom Taluk contributes the largest number of attacks to the District total. Attur stands next | Yet the local distribution of the discuse varies enprisonsly from year to year Thus, in 1898 for every attack in Dharmapuri there were 24 in Attur, in 1901 for every attack in Attur there were 10 attacks in Dharmapura Hostir is comparatively immune from cholora and the disease never assumes an epidemic form on the Sheva roys Coolies sometimes contract cholers in the plains, and die of it at Yercrud but the discuse nover spreads On the Kolli malais cholera is rare, it is occasionally imported, and boing unfamiliar to the Malayalis, it creates a great panie when it does occur, hamlets are desorted, and corpses thrown by the wayside unburied

An epidemic may be short and sharp 'or it may linger for many months For instance, in Salom City in November 1900 there

¹ is many as 10 percent of the inhabitants of a fair exzed villago have been stricken in a s ngle night

CHAP. IX Genfral Hfalth.

were 255 attacks, though for the previous 8 months the town was free The disease subsided before the end of the following February, the attacks for the 4 months numbering 890 After 3 months' immunity, a second opidemic began, which lasted for 10 months, but the attacks numbered only 660 for this period One of the severest epidemies on record was that of 1875 The first seizure was on August 16th, there was one attack on the 17th, 2 on the 18th, 12 on the 19th From the 21st the epidemie developed rapidly, and by the 28th a climax was reached, with 130 attacks and 58 deaths in the 24 hours Till Soptember 4th the disease was confined to the Fort, Gugai and Shevapet; on September 5th it spread to Salem proper, beginning close to the bridge, and travelling from west to east The cpidemic continued severe throughout September, but by October 7th the number of attacks fell to a single figure, and the worst was over Botween August 16th and September 28th, there were 2,039 seizures and 840 deaths

Small-pox.

Small-pox may be said to be endemic and the District is never entirely free from the disease. Its ravages vary much from year to year. For instance the average number of deaths per annum for the nine years ending 1905 was 858. The figures show a steady rise from 205 in 1898 to 2,043 in 1901, and then a steady fall. Hosūr Taluk usually suffered most, and the Bāramahāl is worse than the Talaghāt. In 6 out of the 9 years, Salem City showed a clean sheet

It is commonly supposed that the Malaiyālis of the Kolli-malais are immune from small-pox. This is not correct, though among them small-pox does not assume a virulent form. Any one attacked with small-pox is rigorously segregated for three months, one person only is allowed to attend on the patient, and this nurse is usually one who has either had small-pox himself, or has been vaccinated. While the patient continues sick, Māri-amman is daily wershipped, bathed, and garlanded with margosa leaves. The water poured ever the goddess is used for bathing the patient, who is also smeared with the margosa leaves. Should the patient die, he is buried on the spot by his attendant, and no one clse takes part in the funeral coremences. If he lives, he takes a bath at the end of three menths, and is then allowed to rejoin his fellows.

Plague

Salem District is more exposed to the ravages of plague than any other district in the Presidency except Bellary, the number of solutions up to 30th June 1911 being 21,498 and the death-roll 16,164. The cost of preventive measures between its first appearance in 1898, and the end of the financial year 1910-11 was over

CHAP IX Grysbal Health

151 laklis 1 The loss to trade and industry is incalculable. Fairs and festivals have withered to extinction, and local and municipal progress is crippled The amount of elerical labour alone involved may be gues ed from the fact that between 1898 and 1903 some 700,000 plague presports were resned. The source of infection 13 Mysor State Salem is endangered in two ways I trat, floater Taluk is topographically and ethnically part of Mysore, and its peoples freely traffic and intermerry with those of that State secondly, the Baramahal is the recruting ground for labour in the holir Gold Lields, and there is a constant obb and flow of coolies and their relatives between the two Infection usually loans to spread from Mysors with the rains and makes headway in Hosor Paluk in September or October It grows more acute in November, and is at its worst in the cold months, from December to Lebruary After March, Infection is almost grade cated, and with the next rains the disease is imported afresh from Mysore ?

The first case was imported into the Dastic on Argan 1.83, 160% within a forth git of the citizenth langulors by a weaver from that City willowed to lad died there is hay previously. This was fillowed by actitered imported cases in the table of Hoarman Fri heards which rose in October to be a and in brember to 3. At first most of the villacers exercised a wise quarantine again tarrirats from the infected State but the people of Mattigiri carried on a scality trailow will langulore and at the unit of November the disease became indigenous in the village. The precad was ray in

The small methods of cracemition and disinfection were resulted to a combat the spin ad of 1 a listage frontier to pection nations were established on the principal route from History and nearly 3 000 persons were inoculated.

	P4
1 I rovincial funds	gn _u is
Local fun la	7 07 "3)
Municiral funds	9 9

The Fures relating to charges in the from Local for la do not include contributions from and to other District Boards

* The annual ravages of plague from its first advent are illustrated in the subjoined statement

1 eriod	Sciences	D atks	l cri d	betzures	Deaths
1695-69	511	436	1 10 -00	150	رع
15 YI-00	910	657	1903-07	307	_^1
100 01	1 50_	111	1907-08	1 208	375
1901 02	1 90.	1 2,1	1 08-00	u30	381
190 -03	570	4 267	1903-10	163	116
1903-01	1 283	912	1910-11	518	4 728
1.364-0	2 " 34	1 000	1911 1	1 402	1 194

CHAP IX
GFAERAL
HFALIH

Salem City experienced its first visitation in April 1910 The climax was reached in November, in which month 718 attacks and 594 deaths were recorded, though some 43,000 inhabitants had quitted the town December onwards the disease declined steadily, in February 1911 there were only 11 cases, and in Maich only 2 The total number of attacks was 2,127 and of deaths 1,721 An moculation campaign began in September 1910, and a good start was made with the inoculation of some 40 Government officials Inoculation was at first carried on at selected centres, the localities chosen being notified to the public by hand-bills and posters Private inoculations were occasionally allanged for at the residences of some of the leading officens the cpidemic advanced from one quarter to another, all who were not inoculated were compelled to evacuate, and they were not allowed to roturn to their houses unless they could produce certificates of inoculation Special airangements were made for weavers, and Rs 2,000 was distributed among the more indigent members of the community, at the rate of 6 annas per adult and 3 annas per child of over 12 years of ago, as batta to compensate them for being temporarily incapacitated for work by the effects of inoculation In all 11,800 weavers were inoculated, of whom rather more than half received batta number of operations performed in Salem between September 1910 and April 1911 was 52,440 1

Medical Institutions Between the year 1875-76 and the year 1909-10 the number of medical institutions in the District rose from 5 to 26, the number of in-patients treated from a little under 500 to more than 2,000, and the number of out-patients from just under 31,000 to

¹ The subjoined statement shows the rise and fall of the epidemic, together with the progress of inoculation The figures speak for themselves —

	popu- and of th	nocula- ogres- al	(A)	Attac Deaths				
Month			Inocu	lated	Unino	culated	To	otal
	Estimated lation at each mor	Number ted—pr srve tot	A	D	A	D	A	D
August 1910	73,000				77	64	77	64
September ,,	63,000	1,252			299	250	299	250
October "	48,000	10,729	14	11	270	255	284	266
November "	30,000	20,304	163	86	585	508	748	594
December ,,	34,000	27,874	156	65	379	338	535	103
January 1911	14,000	39,103	93	59	78	75	171	134
February "	56,000	48,514	7	4	4	4	1 <b>1</b>	8
March "	60,000	52,440	1	1	1	1	2	2
Total			434	226	1,693	1,495	2,127	1,721

The mentality among anoculates was 52 per cent. against over 88 per cent among the approtected.

nearly 250 000 . In the District as reorganised the number of Char is medical institutions, Local I and and Minicipal, rose from 5 in 1875-76 to 26 m 1908-09. The number of out patients was just under 31,000 at the benunum of the period and 227,527 at the end In the Di triet as reorganisal medical institutions of all kinds numb r 20, or one to about 71 000 inhabitants | Hospitals an inquitained by Local Lunds at Yer and (established in 187"), Attar (1871), Tirmelien, Glin (1640) Harar (1670) Hosar (1871). Dharmapuri (1871) and Krishna, iri (1871) with accommodation for 33 male and 26 female in patients. The Salem Minnerval Hearital can hold 19 male and 12 female in patients. Police bospitals are maintained by Government at Salem (12 in pati uts) and Hosar (2 patients). Ther is also a hospital in the Sidem Cutral Jail Dispensaries are maintained by Local Lunds at Risipuram (1888), Omolor (1888) Jammampatti (1889) Sankari drug (1876) Uttaul aru (1881) Pantgarum (1887) Palatodu (1889) Inh (1889) Donland Leta (1887) Line Lota (1890) One dispensary is kept up by the Salem Municipality. The Women and Children's Dispensary at Salem ans converted into the Alexandra Hospital for Women in January 1910 with accommolation for 12 in patients hanles 2 b ds in the maternity ward The busiest dispensary outsid the municipality is that at Rasi puram the shellest that at Uttaul aras

Indirectly the advent of plane has been beneficial as it has "anirari a led to the employment of a preventive staff of sanitary inspectors which has done much to improve the general sounters condition of the District when not actually enough I with a plague endemic In 1911 as many as 180 awerpers 69 season ers and 15 mustries were maintained from Local Lands. Of this staff, 312 sweepers and 61 serven ers served under Umon It is not ever to obtain the services of servingers especially in the northern talnks

The conservance establishment of Salem Manuapairty is a large one for general conservance 135 serven ers and 71 sweepers were employed in 1910, their work being supervised by I suntary inspectors attended by 15 peons. The private seaven in system was introduced in April 1893, and by 1910 some 2814 houses were being served. This involved the employment of one sain tary inspector and 69 totics

In 1876 the water supply of Salem Town was reported to be Warra "as had as it well can be as regards the quality, but not the quantity, ability

IN TITUTIONS

Inclusive of Ti ut patitir at ? \amakkal

^{*} Further particulars of these institutions are given in Chapter XV

WATER-SUPPLY Salem Town. of water It is to the water that we must in a great measure look for the reasons of the prevalence of cholera in the town In addition to the numorous private wells, . . there are 72 municipal wells, which are sunk in gravelly or rocky soil to an average depth of 20 to 30 feet; these all contain good water, and are kept in repair by the Municipality They contain a sufficient supply of water, if properly utilised for the requirements of the town; but unhappily the river is the main source of all drinking water, and, in spite of all warning, and in spite of the evident defilement of the water by the filth from the drains, the filth from the dirty clothes, and the filth from the men's bodies, the poorer natives continue to dink liver water." In one point this report is maccurate. Water is as deficient in quantity as in quality. For instance, in 1866 the Collector reported that in Salem the public wells were so low that "people were obliged to scrape the water up in coco-nut shells, and it took 15 or 20 minutes before a single potful of water could be collected " Water famine recurred almost annually, and often began in February. Wells, both private and public, soon became useless, and drinking-water was hawked from door to door.

The first practical improvement in the municipal water-supply was the establishment of an oil-engine pump in Arisi-pālaiyam. During the water searcity of 1906, when almost all other wells in Shevapet, Gugai and Fort were exhausted, the Arisi-pālaiyam tank was the main supply for thirty thousand people, and a census showed that about 13,000 brass potfuls, amounting to some fifty thousand gallons, were removed daily from this single well. The tank is surrounded by a substantial wall, and water is pumped into a roofed masonry reservoir at the roadside, whence it is directly drawn by taps. Strong springs were struck in deepening the well, and in an ordinary season some 3,000 pots were filled daily. No attempt is made to filter the water, but the quarters that derive drinking-water from the new installation were cholera-free. The whole plant cost only Rs 5,600 to set up

The scheme finally adopted was formulated by Mr Target, the Executive Engineer, in 1884—It received the sanction of Government in the year 1907–08—The Panamarattu-path tank is an imperial irrigation source with an  $\bar{a}yakat$  of 327 acres, situated 9 miles south-east of the town of Salem, at the entrance to the valley between the Bōda-malais and the Jerugu-malais—This tank is supplied, partly by its own free catchment of  $8\frac{1}{2}$  square miles, and partly by a channel which takes off just above an old analkat across the Panamarattu-path river, otherwise called the Varattar The scheme provided for raising the full tank level of this tank by 21 feet, and for connecting it with the town of Salem by a

steel main. 9 miles in length, for the construction of a new anaikat across the Varattar river about half a mila above the site of the old anarkat, for the exervation of a new supply channel to the reservoir, three-quarters of a mile in length, and for the construct Balem Town tion of a regulating sluice at the head of the new sapply channel also for the construction of a surplus weir a value tower and an irrigation sluice in the band of the new reservoir The filter beds of which there are three, are situated a short distance below the bund of the reservoir. The water from the reservoir passes through the valve tower into the filter beds, and thence by gravi tation through the steel main to the town At the end of the steel main is situated a service reservoir, which holds sufficient water to supply the present population of Salem with water for half a day, ie, 120,775 Lallons The expects of the new reservoir when full, is 220 millions culne feet. This quantity of water after allowing for loss by evaporation and absorption and for the water required for the irrigation of 327 acres of wet oultivation is sufficient to supply a population of 80 000 for

383 days at the rate of 15 gallous per head per diem. The eatch ment area of the Varattir above the new anathat is 16 square miles, and it can be extended by another 31 square miles, if necessary The filtering material in the filter beds is partly broken stone and partly well washed sand. The water is distri-buted over the town through east iron branch, pipe lines and is made available to the public by means of 10 different fountains The total cost of the scheme was Rs 8,10 3001 towards which Government contributed Rs 4,60 150, the remainder being met by a municipal loan of Rs 3,75,150, repayable in 80 years Work becan in 1908-00 and the opening ceremony took place on

CHAP IX WATER UPPLY

December 12 1911 Unfortunately, owing to some defect in the pipes and to the failure of the north east monsoon, a proper supply was not received during the first year Including its 30 300 for improving the tank hand which had sunk during the progress of the work and for e ten ling the fannel to the irrigat on slace

# CHAPTER X.

## EDUCATION

LITERACY—By Communities—By Taluks—By Languages HISTORY OF EDUCATION—EDUCATIONAL ACENCIES—Local and Municipal—Aided Schools—London Mission—Industrial School—Missouri Litheran Mission—Catholic Missions Institutions—(A) for Boys—Salem College—Secondary Schools—Primary Schools—Technical Education—Muhammadan Education—Muhammadan Educational Association—Panchama Schools, (B) Education of Guls—Finance

NB—The Census of 1911 was taken after Nāmakkal Tāluk was transferred to Trichinopoly, and before Triuppattūr Taluk was lopped off—Hence in sketching the growth of Education comparative statistics for the whole District have been given

CHAP X.

OF all the districts of the Presidency in point of literacy Salem usually stands last The figures speak for themselves

**	Number of literation 1,000 of the	Total	
Ycai,	Nolcs	Fomales	1000
1871 1881 1891 1901	56 65 75 74 81	3 4 3 1 4	28 31 38 38 43

In the Census of 1911 out of a population of 1,766,680 as many as 1,691,107 were illiterate. The difficulty of educating a polyglot population partly accounts for this backwardness, and the stagnation shown by the figures of 1901 is due to the advent of plague, and the consequent repeated closure of schools

by Com. munities The Muhammadans, in both 1901 and 1911, were the least illiterate community, being well in advance of their co-religiouists in the rest of the Presidency. The Christians fell a long way behind the Muhammadans in the literacy of their males, and were not up to the Presidency average. The attention paid by Christians, however, to the education of their girls raises the average for the

whole community almost to the level of that of the Muhammadans the Hundus were hopelessly in the rear the figures are submoned -

CHAP X I ITERACY

Number of literate persons per thousand

THE PERSON NAMED OF	1_1	Males	I males		
Community	Uloie community 191	Sylem District 1 '01  Tr sid nor averthe 1'02  Liberte in Puglish 1'11	4-1cm Di triet 1911 	lrend ney ny r e 1 ol 1	
Mul amma lana Chri tiana Hindus	1°5 -33 1°7 1°1 40   7	20 161 9 178 103 03 19 116 "	10 10 63 00	91 12	

The man and statement shows the number of laterate makes per By Taluka

titt unnich		
1 +01	1911	mille in each taluk in 1911 and
81	110	exhibits the improvement effected
CB.	3	since 1901 I emale literacy is
1~	80	highest in Salem laluk (9 per
CD	5	
60	18	mille), Krishmanri comes noxi
3ن	es.	with 6 per millo, Attur third with
49	63	I, Hesûr and Tirnehengo lu stand
	Cl	between 3 and 1 while Omalur
	1:01 8: 68 *1 60 60	1 101 1911 81 117 80 CO 5 60 15 49 63

Dharmapuri and Uttankarai stand between 2 and 3

In 1901 Salem Town stood tenth among the 11 largest cities of the Presidence, with an average of 136 literate persons per mille Though, owing to planue the figures for 1911 are hardly an accurate test the average rose to 155 per mille the figure for males being 286 and for fomales 27

In 1901 for the whole District 71 712 persons were literate in By Langu Tamil, against 8,380 in Tolugu, and 988 in Kanarese As many as 2.517 were literate in other languages ' among them being 2.187 Muhammadans Of the Telunu literates more than half (4 133) lived in Hosar Taluk, and in that Inluk only 1,369 were literate in Tamil I we thirds of the Kanarese were in Hosur (674) In Krishna, it the figures were Tamil 4,445 and Telugu 1,285 In Salem Taluk there were 1,080 literate in Telugu, of whom 788 were in Salem Town itself

Under Mysore rule the art of writing seems to have been a Brahman menopoly Haidar and Tipu relied mainly on Brahman

CHAP X
HISTORY OF
EDUCATION.

accountants, and the Muhammadan Tahsıldars appointed by Tipu were often quite illiterate

The first educational effort under British rule was made by Sir Thomas Munro, who in 1822 called for reports on the educational status of each district The report for Salem, dated 8th June, 1823, shows 386 schools in existence, with a strength of 4,650 pupils, in an estimated population of 1,076,000 The financial resources available for educational purposes were hardly en-The one existing endowment for Muhammadan education yielded Ps 20 per annum For Hindus there was no endowment Inam lands, yielding Rs 1,109 per annum, provided for 20 teachers of theology, law and astronomy, other lands, yielding Rs 384 per annum, had formerly been devoted to the same object, but the land was sequestered before the cession to the British, and the proceeds were included in Government revenue Sir Thomas Munro's scheme, March 3, 1826, did not contemplate "any interference whatever in the native schools. The people should be left to manage their schools in their own way, A Hindu and Muhammadan school was to be established in each collectorate, and inferior schools in each taluk. A Committee of Public Instruction was organised to carry out Munro's proposals But official enthusiasm was evanescent, at least in Salem District. for, in 1827, Mr. M D Cockburn handed over five "schools under the patronage of the Magistiate" to the Rev Henry Crisp. of the London Mission, who settled in Salem in October of that The total strength of these five schools was only 127 pupils In each school, it appears, a different language was taught, for they are described as "English, Tamil, Telugu, Mahratta and Persian" Official responsibilities did not, however, cease with this transfer, for a report of 1834 on "Tahsildari schools" mentions three, viz, a Tamil school at Salem, another at Tıruppattūı, and a Telugu sohool at Hosūr¹

The next move on the part of Government was in 1854, when Lord Ellenborough's Despatch was written, and it resulted in the establishment of a school in Salem in 1856, under the auspices of

1 The actual figures at this early date may be of interest								
	Віаћтапв	Vansyas	Sudias	Other	Total Hındus	Muhamma- dans	Dıstrıct Total	
Boys Guls	783	321	1,671 3	1,382 28	1,160 31	432 27	4,592 53	

Sir A I Arbuthnot' which was rused to the status of a Zilla School on April 11, 1807 In the following year, 1818, Talnk Schools were opened at Hosur (May 1), Dharmapuri (November 18) and Krishnagir (December 11), with a strength of 62, 41 and 76, This was a good start but for the next 12 years the advance of education was by no means general, and depended mainly on the enthusiasm of a few individuals. The Grant in Ail system was introduced in 1863-4

CHAP Y LDL CATIC Y

I rish impetus was given to education by the passing of the Local Lund Act IV, 1871, and from that date the burden of education devolved mainly on local Funds An attempt was made in 187d to impose upon the District the "Umon System" and the Iown Improvement Act (III of 1871), but the scheme was strongly opposed by I ord Hobart, the then Governor, and fell through Under the system, "Rate Schools were to be e tablished in rural tracts and their cost defrayed by a house tax on all houses within a radius of 21 miles of each school

The progress of educational work since 1871-2 is shown in the subjoined statement 3 The ravages of plague are seen in the drep from 1896-7 to 1901-2 -

J car	Irstitutions	Boys	Ciri
18-1 2	100	4 t09	-10
1651	000	1 781	838
1891 2	615	20,330	3000
18 G-7	1 1930	1030	408
1001 9	1 030	6*6	491
1906 "	1 037	JO J 10	4 0/3

In 1907 the work of education was distributed as follows -

ACENCIES

	Boy	el ools	Girls B	cl ools
	1neiltutions	Scholars	Institutions	Ect ola s
Government	1 1 1	41	1 9	963
Municli al Local Fund	0 259	3 (00	2	151
Aided Unalded	334	J = 9	21	1" 1
1 rivate	83 94	5 954 1 /51	1 1	30 35
lotal	654	12 30	37	2 900

Thus Local and Municipal Lunds were responsible for not Local and quite half the scholars in boys schools, while rather less than

Municipal

The first Dire for of I ubba Instruction

Vide Report on Public Instruction in the Madras Presidency for 1871-2 расе 68 во

³ The figures for 18/1-2 and 1881 9 include only scholars connected with the Department The latter figures include indigenous scholars Tho figures given for boys include the pupils in Normal Schools

CHAP X,
Educational
Agencies.

Local and Municipal one-third were in Aided Schools One-third of the scholars in girls' schools read in Government institutions, and most of the remaining two-thirds in Aided Schools Tho only Government boys' school is the Normal School at Salem

The Local Boards were, in 1907, responsible for 9 Secondary Schools with 1,353 scholars, inclusive of their Primary Departments, and Municipalities for two with 287 scholars, in addition to Salom College—With the excision of Nāmakkal and Tiruppattūr, however, the number is reduced to 3 namely, the High School classes of Salem College, and the Incomplete Secondary Schools at Krishnagii, and Dharmapuri—In the District as at present constituted the Salem Tāluk Board maintains 66 Elementary Schools, that of Sankaridrūg 42, that of Hosūi 65, that of Dharmapuri 68, and the Salem Municipality 13

Aided Schools— London Mission Since 1827, when the Collector handed over to Mr Crisp the five schools above referred to, the London Mission has rendered great educational service to the District By 1833 the

Year	Boys' Schools	Pnpile	Gnls' Schools	Pupils
1881 .	6	669	3	180
1891	11	680	6	390
1401	11	711	7	880
1907	13	856	8	972

number of schools had risen to 7 In 1841 schools were opened at Rāsipuram and Dharmapuri, and the number of scholars was 467. In the next decade there was falling off, the number in 1851 being only 194, of whom 48 were guls In 1861 a great blow

was dealt to the educational institutions of the Mission by the death of Mr. Lechler By-1872 there were 321 boys and 216 girls. Since 1881 the figures are as shown in the margin

The most important institution under the Mission is the High School, Salem Founded in 1863 as a primary school by the Rev G Mabbs, it was raised to the status of a high school by Mr. Phillips in 1877. The Mission led the way in female education with the Shevapet Girls School, which was founded in 1835 by Mis Walton A boarding school was opened by Miss Lodge in Hastampatti in 1891. Several elementary schools, for girls as well as boys, are maintained in Salem Town and in the Talaghāt taluks, the most important being that at Āttūr, founded by Mr Mabbs

Industrial School The London Mission was also the pioneer of industrial education in Salem District. As far back as 1840 the Rev. J. M. Lechler opened a small school in Salem, and admitted 6 pupils, three of whom were taught carpentry and three tailoring. Later on he brought two artisans from Germany, one of whom, Mr. C. Rahm, after working in the school for ten years, left and

I DUCATION 325

acttled as a planter on the Shevarova. The school was well equipped with tools and did good work for some 21 years crafts taught included carpentry, turning, cabinet making black smith and locksmith work and brick laving Unfortunately, on the death of Mr Lechler in 1861, the whole of the valuable property and plant was sold by his succes ors, who objected to industrial education as tending to secularise Mission work

CHAP X The FIGATIONS AGENCIE Industrial Sel ool

In 1890 Mr. Diginm decided to make a frish start, and issued an appeal for subscriptions to enable him to build a small school and provide the neer sars plant. Lor two years the school was maintained by the subscriptions of friends in Salem It was then recognised by the London Mission Society, and sub-idised by a grant of Rs 30 per mensum from Mis ion funds. It was also recogniced by the Director of Public Instruction who made a grant of Rs 100 per anumn, which he afterwards raised to Rs 150 At the beginning of 1900 he recognised the school as an Advanced Technical School The proceeds of the sales of work done in the school amounted to Re 5 000, and no difficulty has so far been experienced in obtaining orders for work

The Missenri Lutherm Mission supported a number of elemoutary schools in Krishnagiri Taluk The Leipzig Evangelical Intleran Lutheran Mission maintained a small school at Lereaud The Roman Cattobe Catholic Missions are not ambitious in their educational work in the District elementary schools are kept up at their chief settle ments, and at Lerenud there is a flourishing boarding school for European children and another for native girls conducted respectively by the I propern and Nativo mins of St Josoph of Cluny

The Mumeipal College traces its origin to the first elementary school already referred to e tablished in the District by Sir A J Arbithuot in 1806, with Mr C I Macarthy as head master 1 The school was formally opened on May 1st of that year by the Collector, Mr II A Brett In the year following (April 14 1857) the school was raised to the inul of a Zilla School' with a strength of 195 pupils. Next year more than one third of the pupils deserted because a boy of low caste was admitted on the rolls. It was many years before the school recovered its original strength Up to 1863 the school was held in a rented building In that year the present school house was erected at a cost of Rs 6,850, partly by public subscriptions, partly by Government contributions The President of the school com mittee was Mr Georgo Tischer Cundidates were first sent up for Matriculation in 1866 Thirtern jears later (1879) College classes

INSTITUTION. A For College

¹ For the account which follows I am indebted to Mr S A Shutte Principal of the College

CHAP. X. Institutions

were opened with six students in the jumor FA class. On January 1st, 1884, the management of the Middle School department was transferred to the Salem Municipal Council, which took over the College and High School department also on October 1st of the following year

Mr C J Macarthy was succeeded as Head Master of the

Average number	on 10ll	Zillah School by Mr T M. Scott The first Head Master of the
× 1881–1885 1886–1890 1591–1896	17 2 29 5 17 2	College was Mr J Small 1 He was followed by Mr E E Perrett
1897-1901 1902-1906 1907-1910	28 2 44 8 42 5	in January 1883, and he in turn by Mr S A Shutie in August 1892 The marginal statement*

shows the number of students on the rolls of the College department for each quinquennium from 1881-1882 up to date

Secondary Schools Secondary education in the District has so far made slow

			progress † The progress of the
†Year	Boys	Guls	schools at Salem, Krishnagiri
1892	699	þ	and Dharmapuri has been
1902	1,235	75	continuous from the date of
1907	1,683	119	their foundation, but the school
			at Hosūr was reduced to ele-

mentary status in 1908² Āttūr School has suffered the same fate. Spasmodic attempts have been made from time to time to extend the scope of the schools at Tiruchengodu, Rāsipuram,

Sankarıdrüg and Denkanı-köta, above the fourth standard

Primary Education The progress of primary education has not been rapid ‡ In

1 Year	Boys	Guls	1907, out of every 100 boys in
1892	17,716	2,952	primary classes, 47 were in
1897	24,538	3,904	schools run by Local Boards and
1902	23,466	3,734	Municipalities, 32 in aided
1907	27,398	4,808	schools, and 21 in unaided

schools Of the several classes of the community that avail themselves of elementary education, the sons of landowners are most numerous, merchants stand second and artizans third Board schools attract the middle classes, officials, Brahmans, Muhammadans, merchants, and, in the north, artizans Unaided schools depend on the poorer and "coolie" classes, their mainstay is the agricultural classes, and, in the south, the artizans

¹ Appointed Head Master of the Zillah Sohool in July 1864 and of the College in January 1879

² The schools at Hosūi and Denkani-kōta are now "High Grade Elementary Schools," the former reading up to the Seventh Standard, the latter up to the Fifth

Another point worth noting is the contrast I tween the CHALA northern and the southern talul . In the fire these the schools issurings in the nor hern tale ke are small r than these in the south the northern taluks depend more on loar I schools, than the south, where the proportion of hors in aided and unaided schools is relatively large. Thinlie, pair and backward classes, artisans and cooles attend a heat more freely in the south, while the net lern schools contain a laner proportion of men hants off ouls, Muhamma lans and Brahmans

In 1896-1817 it was estimated that Su present of the Molamma Mulammadan loas of a heal going ago and marks 20 per cent of the Lirls, were under instruction as against 20 per cent of th 1 are and 21 per cent of the garls of the District as a while In the n xt t n years then was a shah falling off cwin, to the plague coulem c The Talut Hoopis mandam about 20 Hindu stam a hoel and the Salem Municipality

The Salem Mulamma lan Lalucational As ociation was founded Mal mor in 150 cha Baha Baha lur Muhammad Aziz u I-din Husain Sahili ifonal Habalur under the pre eleutship of Mr (now Sir Gabriel) Stoles Association For the n c of its members the Sir Gal riel Stokes Hall was erreted in Salem in public substruction and was oresid to the founder of the Association on Lebruary 17, 1912

The clustion of Pauchamas is a formidable problem in a fancial a District in which the Parishs Chucklers Vallusars and Pallars beh ! alone number over 100,000 In 1901-1901 the number of Local Land Panchama schools was only 19, and their attendance o71 Those schools were situated mostly in small villages where the Paur hama quarters are large A feature of Paur hama education is that a school rarely thrives for many years consecutively in any one place and hence little continuity of policy is possible. It is difficult to secure regular attendance, because among the poorest classes children be mat a very early ago to assist their parents in earning their daily bread

A peculiar feature of "I emale I ducation" is that a large B 11111 proportion of girl scholars read in hors schools as the subjoined Girls statement shows -

	Institution fr girls	Sel clars in li stitutions for girls	Total girl
1871-16 2 1881-168 1891 189 1801-1909 1906-1907	23 38 1 37	918 800 1 (91 2 44, 2 891	638 300 101 49/1

328 BALEM

CHAP. X.

Guls' schools are maintained by Government at Salem, Shevāpet, Āttūr, Tiruchengōdu, Dharmapuri, Hosūr and Krishnagiri That at Shevāpet is for Muhammadaus only. Of aided institutions, Nabi Sahib's School at Āttūr deserves mention. The secondary education of guls has made very little progress.

Finance

In 1862-63 the cost per pupil in the Zilla School was Rs 40 Government granted Rs 5,660, and fees (at Re. 1 and 8 annus per head) realised Rs 1,445. The net expenditure from public funds from 1881 as compared with the gross total expenditure on Education for the whole District is as follows:—

Yen
1880-1 1890-1 1900-1 1906-7 1910-1

¹ Inclusive of fees and of expenditure met by endowments, subscriptions and Mission and other private funds.

